



# SUPREMACY OF LAW

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*"THE LAW OF THE LORD IS PERFECT, CONVERTING  
THE SOUL."*

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BY

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TO  
MY FRIEND,  
LELAND STANFORD,  
STATESMAN  
AND  
PHILANTHROPIST.

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# SUPREMACY OF LAW

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## I.

### THE AUTHOR OF LAW.

AS citizens of the United States we owe allegiance to the government under which we live, without regard to the personal character of him who, by the suffrages of the people, may be the chief ruler of our nation. While at all times it is desirable that our president should be pure, wise, and just, and be revered for his conscientiousness, fidelity, and impartiality, yet, these are the attributes of the man and are incidental to the government of which he is the honored head. Our chief executive is not the author of our laws. The government is greater than the administration. Our prime concern is with the duties and rights which flow out of the Constitution to which we owe fealty. Presidents die, the Constitution is immortal.

As creatures we owe allegiance to our Creator, under whose government we were created. He is greater than his government, since he is both Author

and Administrator of his law. His is essentially a personal government, conservative of his character and his rights. His right to reign is from his right of possession. Our chief interest is less in the genius of his government than in the personality of the Governor: who he is, what his character is, what are the attributes of his person, why he should claim our allegiance, demand our unfaltering devotion and place our manifold life, with all its powers, under obligation to his service and declarative of his glory.

By this manifest difference the question of loyalty is relegated from the realm of ordinary law to a higher law, higher considerations, higher responsibilities, to a Supreme Person, Maker of all things, Sovereign of all worlds. Could it be shown that we are ignorant of his person, that his character is unworthy of our regard, that his claims are unjust, that his administration is partial, then, surely, we would be justified in withholding our recognition of his claim to rule over us and of our duty to worship him. Inspired by the surest dictates of reason and by the honorable jealousy of our rights we may ask with those of old: "What is the Almighty, that we should serve him? And what profit should we have if we pray unto him?" If he is as represented by some theological authors he can never win our hearts nor receive our devotions;

for we are bound to contemplate him with the faculties with which we are endowed, and find in our natures a correspondence to the nature of him who claims to be our Creator, and out of which correspondence loyalty must spring and allegiance must flow.

Where shall we go for the true portraiture of God, the Father of us all? Shall we go to Abraham, or Moses, or Isaiah? Shall we turn to Peter, James, or John? Is St. Paul equal to the task? Could we trust an angel? Is it not forever true that only the Infinite can portray the Infinite? God must speak for himself. Has he spoken? Where shall we find his portraiture of himself? Where else but in his law, revealed to man? Is it not in that Book we call divine? It is in this higher sense that we cannot trust prophet or apostle, who, unaided by revelation, however illustrious he may be, is no more competent to the task than the distinguished philosophers of other times and of other nations. At all times we should distinguish between man's thoughts of God and God's thoughts of himself. It is not enough for our thought and love to say that "The Almighty One has hung out upon the world a picture of himself." Those silent lips must speak in words we can understand, to command our intelligence, excite our adoration, and awaken our affections.



It is an old saying, and true as old, that "The gods of men are the men themselves." The tendency has ever been to reduce divinity to humanity, and not elevate humanity to divinity. There are some representations of the Almighty in the Bible, unauthorized, which are absolutely shocking to all that is divine in justice, in mercy, and in love. Acts are ascribed to him which he never performed; expressions are attributed to him which he never uttered; dispositions are declared of him which he never possessed. It is a mistake to suppose that he is a Jewish God, exclusive to that nationality; it is also an error that he is the God of the Christians, regardless of their theological deductions and sectarian aspirations.

He chose the Hebrews to be the messengers of his will to mankind, and he is their God in this truer and better sense; and he is the Christians' God, when their interpretations of his government, their manifestations of his spirit, their declarations of his character are in harmony with the teachings of Jesus Christ.

How the ages have misunderstood our God, his glorious personality, his transcendent character! He has been misconceived, misinterpreted, misrepresented. Of old he said: "Thou thoughtest that I was altogether such an one as thyself, but I will reprove thee and set them in order before thine eyes."

All through his word he is constantly correcting the misrepresentations of himself. Those to whom his revelations were made failed at times to apprehend him in his true power and glory. He is, therefore, not to be judged by the lives of the old patriarchs, by Abraham, Isaac, and Jacob, by Moses, David, and Solomon, but by the clearer and sterner light of his glorious character as revealed, of which we catch glimpses ever and anon. As the heavens are above the earth he is higher than these men. We are to look upon them on the lowlands of humanity; we are to contemplate him on the highlands of divinity. We are not to judge of his person and character from what *they* say of him, but rather from what *he* says of himself. Behold the contrast! What a world of difference! He said to those to whom he had revealed himself: "My thoughts are not as your thoughts; neither are your ways my ways, saith the Lord." Great as was Job in the clearness of his intellect and the splendor of his diction, who prided himself on his friendship with the Almighty, who claimed special honor from his countrymen and age because of his prosperity and the character he displayed, yet he knew not the Almighty until God revealed himself unto him in person. Then said the illustrious sufferer of the land of Uz: "I have heard of thee by the hearing of

the ear ; but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes."

It is one of the amazing facts in New Testament history that the divine Son of the Highest was not understood in the days of his flesh, even by those nearest to him. His bosom friends failed to appreciate the spirit of his mission, the significance of his character, and the spirituality of his teachings. Had they been left wholly to themselves what a distorted portraiture they would have given history of the Prophet of Nazareth! Such was their mental obliquity and failure of understanding that he declared unto them : "I have yet many things to say unto you, but ye cannot bear them now." We know Christ rather from what he said of himself than from what Matthew, Mark, Luke, and John say of him. His words, his works, his acts are the true exponents of himself, rather than the unaided conceptions of his twelve apostles.

This misconception of the Almighty runs through all time. It is no less true of our own day than of any other age in all the past. Men formulate their creeds and palm them upon the world as divine thoughts ; they portray Jehovah and demand that all men shall receive their representations of him as true and binding ; they interpret his government and

announce their interpretations as authoritative and inspired; they couple his name with their feeble thoughts, assert them in their feeble words, and then demand that all men shall believe or be damned. They proclaim, "Thus saith the Lord," when the Lord has not spoken. From all such we turn away and ascend to the Lord God himself.

Agnostics quiet themselves by saying that the Almighty is unknowable and unthinkable, and, therefore, unrevealable. He is neither. What a world of difference there is between comprehension and apprehension! We comprehend nothing; we apprehend much. To comprehend is to hold, to contain; to apprehend is to touch, to take hold of. We reason from the known to the unknown; an old method, true as venerable. Thus reasoned Leverrier when he concluded that the perturbations in the orbit of the planet Uranus were caused by the presence of an unknown planet. Both in nature and in Providence there are suggestions of the Infinite One, and logic justifies us in our rational inferences. We argue from the seen to the unseen, from Cicero's oration to the orator in the forum. The orator has vanished from the vision of the world, the forum is in ruins, the Roman auditory no longer exists, but the *oration* is with us. This universe is God's oration, whose voice whispers in the

zephyr and thunders in the blizzard. The invisibility of the divine Orator does not suppose his absence or his non-existence; he lives for evermore. From human personality we ascend to the *divine Person*, whose purity, goodness, and power are akin to our own, but differ in measure. In him they are infinite.

He comes to our apprehension by designations, attributes, and a portraiture of himself. How significant are the twelve appellations whereby he has proclaimed himself to man—the Self-Existent One, “I am that I am;” the Adorable One, worthy of all adoration; the Merciful One, tender and compassionate; the Gracious One, goodness himself; the Patient One, long-suffering, not easily provoked; the Bountiful One, Giver of every good and perfect gift, abounding in goodness; the True One, Flower of Truth, possessing all knowledge, without deception; the Preserver of mercy, keeping mercy for thousands of generations; the Bearer of our sins, the Redeemer, “forgiving iniquity, and transgression, and sin;” the Righteous Judge, of impartial justice, who will not “clear the guilty;” the Almighty One, having all power “in heaven and in earth;” the Jealous One, “for I am a jealous God.”

His attributes are his possessions, the sublime facts of his divine personality, conveying to the human

mind impressions of the Infinite, elevating and entrancing. They transcend our comprehension and humble us by their infinitude ; yet they reveal to our imagination the august character of him who stoops to solicit our love and to invite our companionship. "From everlasting to everlasting thou art God" is beyond all our conceptions ; yet he would not be worthy of our adoration and love were he not eternal. We can only approach the thought. All our estimates of his duration are less than the dust of the balance. Standing by the chasm of Niagara we look into the awful rush of waters and recall the geological fact that thirty-seven thousand years ago there was no Niagara. Steaming out of the mouth of the Mississippi we are reminded by the scientists that one hundred thousand years ago no delta existed there. Behold the work of the ages ! A year goes by and our earth has made the circuit of the sun ; but, moving in his larger orbit, Neptune requires one hundred and sixty-four of our years to complete his circuit, and has made but thirty-five such revolutions since Adam lived in Eden. The comet of 1680, when last in our heavens prior to that year, looked down upon our earth which was then "without form and void ;" and when it shall return to look upon us again what shall be the condition of the planet whereon we dwell ? Yet, what are

these vast periods compared to thine eternity, O God !  
Thy years shall not fail.

God is all-powerful. There is power in the sun, power in the wind, power in the deep; but when combined these are as nothing compared to him whose name is ELOHIM. And how shall we rise to the lofty conception of his omnipotence ! What must have been the impulse imparted to the sun, to cause that glorious luminary to move at the rate of three thousand miles a minute ! And to the milky way, with its eighteen millions of brilliant suns, to revolve at the rate of the same average speed ! He upholdeth "all things by the word of his power." He is the Eternal Power. Whatever is, whether animate or inanimate, in all the vast realm of nature, is the work of his hands. All force, whether mechanical, chemical, electric, magnetic, or spiritual, is God in action. His power throbs in the light, pulsates in life, operates in matter, expands in mind, develops in purity. Gravitation is God.

How vast the sphere of his presence ! The theater of his action is boundless space, and therein he displays the infinitude of his being. We form only a faint idea of space. We judge of space by the bodies that are therein. Our ideas are limited by what we see. Science teaches us that the celestial sphere is

indefinitely expanded space. What we call the azure sky is but the hue of our atmosphere, and it seems round because the air is the medium of our vision. Beyond what seems to be the limit of our vision there is boundless space. Had we the power of flight, and should we ascend to the frontiers of the universe, there still would be infinite space beyond. At two hundred and forty thousand miles we would reach our moon ; at four hundred times more remote we would stand in the sun ; at eleven thousand times more distant we would be a visitant in Neptune ; and, were we to continue our journey to the comet of 1680, one hundred and eighty thousand times further away than our moon, we would be no nearer our journey's end. One of old sang of the "sweet influences of Pleiades;" but so far away is that cluster of brilliants that were they blotted from existence this moment they would still blaze away on the neck of Taurus for more than seven hundred years ere the last ray faded from the vision of man. How many miles does light travel in a second ? How many seconds are there in seven hundred years ? How far are the Pleiades from us ? No astronomer imagines that he has seen the verge of the universe ; yet in all this vast creation is the "Adorable One." "Whither shall I go from thy Spirit ? Or whither shall I flee from thy presence ?



If I ascend up into heaven thou art there ; if I make my bed in hell, behold thou art there. If I take the wings of the morning and dwell in the uttermost parts of the sea, even there shall thy hand lead me and thy right hand shall hold me."

How sublime may be our contemplations of his boundless intelligence ! He is the Infinite Knower and the Infinite Worker. "In whom are hid all the treasures of wisdom and knowledge." By his wisdom countless millions of worlds balance each other without falling, whirl through their orbits without collision, and perform their revolutions without the deviation of the hundredth part of a minute in a thousand years. Who would be songless in the presence of such a Being ? By his wisdom was the sun placed in the center of our system, from which light, heat, life, and beauty are distributed in due proportions to all worlds that roll round that celestial center ; whereby night succeeds the day and day the night for the comfort of man and beast ; and whereby do the seasons come and go, so that "seed-time and harvest summer and winter," fail not to man.

And he comes within the finite limits of our imagination by the portraiture he has drawn of himself in that law which he has revealed to mankind : "And God spake all these words, saying, I am the

Lord thy God      Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth."

"Thou shalt not bow down thyself to them, nor serve them: for I, the Lord thy God, am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me and keep my commandments."

"And the Lord descended in the cloud and stood with him there and proclaimed the name of the Lord. And the Lord passed by before him and proclaimed, The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation."

What a glorious picture is this of our Father in heaven! How it commends itself to our understanding! What a flood of light it lets into the soul! What newer, richer, grander thoughts we have of him!

In this glorious description three points are misunderstood, and therefore demand explanation. He says: "I am a jealous God." In his learned book on the *Study of Words*, Dean Trench has given us a chapter on the "mutation of language," showing how a word may change its meaning through the lapse of years. Perhaps no word in our language has been more abused than the word "jealous." In the Scriptures it has a double significance. Primarily it implies, "I am sensitive of my rights and honor." And who is not? He who is indifferent to his rights and honor is unworthy of manhood; for underlying this sensitiveness is the appreciation of high-born character, out of which come those forces that make men good, powerful, and dignified. This is the meaning of Elijah, when he said: "I have been very jealous for the Lord God of hosts"—that is, "I have been very sensitive as to thine honor; I have proclaimed thy majesty and declared thy law on the plains of Esdraelon, on the summit of Gilboa, and on the heights of Mount Carmel; I have risked every thing because I knew that thou hadst thy rights and honor, and that I was set for their defense."

St. Paul uses the term in another signification, implying a solicitude and deep concern for the welfare of others: "I am jealous over you with godly

jealousy"—that is, "I am deeply solicitous for your happiness; my concern is profound." It is in this endearing sense, as if the Almighty had said, "I cannot allow my creatures to place themselves in a position wherein I cannot love and bless them."

Could we ask more of the Infinite Father than to be solicitous for his children, that they may not place themselves in the position of idolaters and thereby forfeit his gracious blessing?

As a patriot, true and ardent, might say: "I cannot allow my country to be placed in a position, by a false administration, by the enactment of unrighteous laws, by the adoption of a foreign policy, whereby it would be excluded from the favor of Jehovah and the prosperity which springs from its principles and history." And so a true husband would say: "I cannot permit my wife to place herself in such a state wherein I cannot love and cherish her." No true man is indifferent to the welfare of the woman he has wedded, nor would he expose her love and person to companionship fraught with temptations and dangers; to do so would prove his unworthiness of husbandry and of honorable manhood. A husband is the eternal guardian of the wife of his bosom. He is to protect her to the last degree; to preserve her honor he is to sacrifice every thing, even life itself. In this loftier

sense Jehovah says: "I am a jealous God; do not worship idols, and thereby place yourselves beyond the limitations of my love and benedictions."

There is another declaration in this ancient law capable of an explanation reflective of a better and truer view of our Sovereign Creator: "Visiting the iniquity of the fathers upon the children unto the third and fourth generation." The old interpretation is both false and cruel, that "the Lord of heaven holds the children responsible for the sins of their parents." How monstrous and blasphemous this conception of the Creator! To vindicate himself against such a degrading charge he has left on record this answer: "The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin." What, then, is the meaning of this extraordinary expression? The term "iniquity" is not equivalent of punishment. He does not say that he visits the punishments due the fathers on the children to the third and fourth generation, but simply declares a great truth, brought out distinctly by the most eminent scientists of our day, that the law of transmission is a fact, that the past is handed down, that virtuous and vicious tendencies are transmitted from generation to generation. The whole history of the world is in

proof of this ; every man is a living illustration of a fact which cannot be denied. Our physical, intellectual and moral characteristics are an inheritance. Men are born liars, thieves, murderers, as others are born truth-loving, the soul of honor, and tender of the life of every living thing. Gibbs, the pirate, was a pirate from his mother's womb ; the elder Booth, the famous tragedian, who could personate murder on the stage with such apparent actuality that his auditors cried, "Murder, murder !" yet, from his birth to his death, was tender of every thing that had life. It is one of the proverbs in all literature that men are born poets, orators, warriors. Julius Cæsar, Mark Antony, Columbus, Voltaire, and David Hume represent this great law of transmission, whose characteristics were inherited, and were as conspicuous in childhood as in their riper years. In these words of his law God only proclaims what he had already written on the whole order and constitution of nature. Herein he applies this law, in its operations, to the transmission of idolatrous tendencies to the third and fourth generation. The "third and fourth" may here be proverbial, as the terms, "seventh" and "tenth" are proverbial ; and it is a significant and historical fact that, in the history of the Jews, it required three or four generations for the taint of

idolatry to run its course and become extinct. The Hebrew captives, on their return from Babylon, were no longer idolaters. Whatever their offense may have been, charged against them prior to their exile, the generation who came from the banks of the Tigris and of the Euphrates, and who were of the third and fourth generations, were free from the sin which led to the captivity of their ancestors. Here, then, is simply a declaration of the operation of a law which we recognize in the dog that caresses us, in the horse which carries us, in the flowers that cheer us, in almost every thing that lives. We have seen the son inherit the evil tendencies of his father, and have witnessed the results of a vicious, prodigal life of a father through succeeding generations. If fault is found with the teachings of the Bible in this regard, fault must be found with the order of nature. And it is as remarkable as true that what can be affirmed of individuals may be of nations, for this law of transmission binds national life as it does the life of individuality. What we are to-day we are under the operation of this fearful law, and what American generations may be, through unnumbered centuries, will be under the operation of this same marvelous law of heritage. It is in this light that when Jehovah speaks of visiting the iniquities of the fathers upon the children to the

third and fourth generations he speaks of the taint of idolatry, and utters a fact for which all history stands in proof.

There is a third point in this wonderful picture worthy a moment's consideration—God declares himself a discriminating judge, “that will by no means clear the guilty.” And who would have him clear the guilty? Out of this question grows the deeper one, Shall we have government or no government? A government without justice is unworthy the name thereof. Law that can be infraacted with impunity, where no penalties are executed for the violation thereof, is unworthy the honorable designation of law. If the right to punish inheres in the family and in organized society, why may we not assume that it is in accord with the government of the Infinite Sovereign of the universe? A system of pains and penalties is every-where prevalent. We may make a distinction between penalties and consequences, yet the issue is the same—pain attends transgression of law. The whole universe moves in orderly procession. The uniformities of nature declare that order is the first law of heaven. Man is no exception to this rule of administration. He is a living, walking code of law, and, whatever his religious faith or his purpose, he suffers if he sins. There is more beneficence



in the prohibitions of law than in the permissions and mandates. Doubtless the Almighty had a choice, in the creation of man, whether his noble creature should be a machine, whose every act should be automatic and subject to another's touch, or whether he should be dignified with the sovereignty of liberty, to stand or fall for himself, to obey or disobey, to live in harmony or in dissonance with his Creator. Man's crown of glory is liberty. Liberty means free will, free will means government, government means law, law implies penalty, penalty implies pain. The Almighty could have been simply our Creator, and been indifferent to our acts and the results of our actions; but in the boundlessness of his beneficence he has placed us under the rule of justice, and in keeping thereof there is great reward.

Such a beneficent Being naturally claims two things of his creatures: the right of exclusion and the right of possession. "Thou shalt have no other gods before me." He does not deny the pretended existence of other gods; he knew that in every age and country on the face of all the earth idolatry existed and idol gods were worshiped. But he claims for himself not only the preference, but absolute exclusion from others. "Before me"—that is, in my presence. Where is his presence? Wherever he is. And where is he?

He is omnipresent. Find any point in illimitable space where he is not, and there thou mayest rear thine idol altar, pour forth libations of gratitude, sing anthems of praise to the dumb idol ; but where in all space canst thou go and not find the Almighty ?

“Whither shall I go from thy Spirit ? or whither shall I flee from thy presence ?”

With this exclusion from all other gods from his omnipresence there comes the companion thought, his right of possession : “But thou shalt have me.” If we are not to have other gods in his presence, then by every principle of logic we are to have him. “I am the Lord thy God, and thou shalt have me.” How ? As the patriot has his country which is by birth or naturalization, the land he calls his own, wherein are the institutions in which he takes honest pride, and the principles for which he is willing to die ; *that* is his country, so man is to have his God. As the woman has her husband, chosen from out all the sons of men, to whom she surrenders her all, a heart for a heart, a life for a life, a soul for a soul, and in whom she has placed implicit confidence, in the one who led her to the bridal altar and swore to be true to her in good report and evil report, “for better, for worse, for richer, for poorer, in sickness and in health, till death us do part,” to the exclusion of all other men,

so is *she* to have her God, to the exclusion of all other divinities. "Thou shalt have me."

There is no sadder page in the history of the world than the decadence of the faith and practice of mankind touching this great truth. Monotheism was the original faith of mankind. It is a crime against history to assert that the fetich was the original form of idolatry, and that the race has come up from the basest barbarism, and has at length merged into a monotheistic faith. Men who assert this but flaunt their ignorance before an intelligent world, especially their ignorance of Oriental religions. If there be any thing that comes to us with the accuracy of history it is that the farther we go backward to the beginning of time and the creation of our race, the most ancient altars that can be found bore the sublime inscription, "There is one God."

It is not true that idolatry antedates monotheism and that out of polytheism our race has emerged. The opposite is the truth, as seen in the great religions of the East, wherein a monotheistic faith was sacredly held. There was no idolatry prior to the flood, and although the antediluvians forsook God, as some do in this our age, yet they were not idolaters. Polytheism is the accumulation of ages of moral degeneracy. So thought St. Paul in Rom. i, 20-25: "For

the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead ; so that they are without excuse :

“ Because that, when they knew God, they glorified him not as God, neither were thankful ; but became vain in their imaginations and their foolish heart was darkened.

“ Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things.

“ Wherefore God also gave them up to uncleanness, through the lusts of their own hearts, to dishonor their own bodies between themselves :

“ Who changed the truth of God into a lie, and worshiped and served the creature more than the Creator, who is blessed forever. Amen.”

It is the favorite theory of some that the human race, originally barbaric, has ascended, by an innate force, through fetichism, through human sacrifice, through bestial worship, through the refined mythology of the Greeks to the noble monotheism of the Hebrews, and that out of that we will issue into atheism. Buckle is in error, that “the idea among the Hebrews was a gradual growth, that the doctrine of

one God remained for centuries inoperative, and that they emerged from barbarism to the lofty conception of the Jehovah of the Old Testament." Rather a knowledge of the one true God was theirs from the beginning—from Adam to Noah, from Noah to Melchisedec, from Melchisedec to Abraham, from Abraham to Moses. Their relapses into idolatry were not the denial of the existence of the Supreme One, but were largely the result of social causes.

Monotheism is characteristic of all the Oriental religions in their first estate. This is true of the ancient Egyptians, whose *Book of the Dead* is said to be four thousand years old. It is a papyrean scroll now in the Museum of Turin. From this venerable sacred book Renouf, in his work on *The Religion of Ancient Egypt*, page 76, quotes this remarkable monotheistic passage from the "Tablet of Beka," whereon the dying man is represented as saying:

"I was just and true without malice, placing God in my heart and quick in discerning his will. I have come to the city of those who dwell in eternity. I have done good upon earth; I have done no wrong; I have done no crime; I have approved of nothing base or evil, but have taken pleasure in speaking the truth, for I well know the glory there is in doing this upon earth from the first action even to the

tomb. I am a Sahu who took pleasure in righteousness, conformably with the laws of the tribunal of the twofold Right. There is no lowly person whom I had oppressed; I have done no injury to men who honored their gods. The sincerity and goodness which were in the heart of my father and my mother my love paid back to them. Never have I outraged it in my mode of action toward them from the beginning of the time of my youth. Though great, I have acted as if I had been a little one. I have not disabled any one worthier than myself. My mouth has always been opened to utter true things, not to foment quarrels. I have repeated what I have heard just as it was told to me.

“I have not altered a story in the telling of it.

“Doing that which is Right and hating that which is Wrong, I was bread to the hungry, water to the thirsty, clothes to the naked, a refuge to him that was in want; that which I did to him the great God hath done to me.

“I was one who did that which was pleasing to his father and his mother; the joy of his brethren, the friend of his companions, noble-hearted to all those of his city. I gave bread to the hungry. I received on the road; my doors were open to those who came from without, and I gave them wherewith to refresh

themselves. And God hath inclined his countenance to me for what I have done ; he hath given me old age upon earth, in long and pleasant duration, with many children at my feet, and sons in face of his own son.”

This is true of the ancient Persians, in whose Zend-Avesta Zoroaster, their great religious teacher, expressed his clear and lofty conceptions of the Creator in language not unworthy of Moses, as given by Upham in his treatise on *The Wise Men*, page 83 :

“Standing at thy fire, among the worshipers who pray to thee, I will be mindful of thy truth ; the living, the generous, the holy, the faithful.

“That will I ask of thee, tell it me right, thou living God ! who wast in the beginning, the Father and Creator of truth. Who made of the sun and stars the way ? Who causes the moon to increase and wane if not thou ? This I wish to know, except what I already know.

“That will I ask of thee, tell it me right, thou living God ! Who is holding the earth and the skies above it ? Who made the waters and the trees of the field ? Who is in the wind and storms, that they so quickly run ? Who is the Creator of the good-minded beings, thou Wise ?

“That will I ask thee ; tell it me right, thou living God. Who made the lights of good effect and

the darkness? Who made the sleep of good effect and the activity? Who made the morning, noon, and night, reminding always the priest of his duties?

“When my eyes beheld thee, the Essence of Truth, the Creator of Life, who manifests his life in his works, then I knew thee to be the primeval spirit, thou Wise, so high in mind as to create the world, and the Father of the good mind.

“I believe in thee as the Holy God, thou living Wise! because I beheld thee to be the primeval cause of life in the creation. For thou hast made holy customs and words. Thou hast given emptiness to the base and good to the good man. I will believe in thee, thou glorious God, in the last period of creation.”

He met in this world the treatment given to all of whom the world is not worthy: “To what country shall I go? Where shall I take my refuge? What country is sheltering the master and his companion? None of the servants pay reverence to me, nor the wicked rulers of the country. How shall I worship thee further, living Wise?

“I know that I am helpless. Look at me being amongst few men, for I have but few men; I implore thee, weeping, thou living God, who grantest happiness as a friend gives a present to a friend. The good



of the good mind is in thy own possession, thou True."

This great monotheistic thought is conspicuous in the Rig-Veda, the most ancient of the sacred books of the Brahmins, wherein are noble expressions of devotion to the Supreme One, as translated by Max Müller, chap. x, sec. 121:

"In the beginning there arose the source of golden light. He was the only born Lord of all that is. He established the earth and this sky. Who is the God to whom we shall offer our sacrifice?

"He who gives the life. He who gives strength, whose blessing all the bright gods desire, whose shadow is immortality, whose shadow is death. Who is the God to whom we shall offer our sacrifice?

"He who through his power is the only King of the breathing and awakening world. He who governs all, man and beast. Who is the God to whom we shall offer our sacrifice?

"He whose power the snowy mountains, whose power the sea proclaims, with the distant river. He whose these regions are, as it were his two arms. Who is the God to whom we shall offer our sacrifice?

"He through whom the sky is bright and the earth firm. He through whom heaven was established; nay, the highest heaven. He who measured out the

light in the air. Who is the God to whom we shall offer our sacrifice?

“He to whom heaven and earth, standing firm by his will, look up, trembling inwardly. He over whom the rising sun shines forth. Who is the God to whom we shall offer our sacrifice?

“Wherever the mighty water-clouds went, where they placed the seed and lit the fire, thence arose he who is the only light of the bright gods. Who is the God to whom we shall offer our sacrifice?

“He who is God above all gods. May he not destroy us; he, the Creator of the earth; or he, the righteous who created heaven; he who also created the bright and mighty waters.”

This is also true of the Chinese, who have survived the wreck of empires, who have witnessed the funeral processions of Babylonia and Assyria, of Rome and Greece, of Parthia and Egypt, and whose “Temple of Heaven” at Pekin is the noblest structure ever dedicated to Divinity, in which there is no idol, and from whose altar the Emperor of China annually offers this remarkable prayer :

“To thee, O mysteriously working Maker, I look up in thought. How imperial is the expansive arch where thou dwellest! Now is the time when the masculine energies of nature begin to be displayed,

and with these bright ceremonies I reverently honor thee. Thy servant, I am but a reed or willow ; my heart is but as that of an ant ; yet have I received thy favoring decree appointing me to the government of the empire. I deeply cherish a sense of my ignorance and blindness, and am afraid lest I prove unworthy of thy great favors. Therefore will I observe all rules and statutes, striving, insignificant as I am, to discharge my loyal duty. Far distant here, I look up to thy heavenly palace. Come in thy precious chariot to the altar. Thy servant, I bow my head to the earth, reverently expecting thine abundant grace. All my officers are here arranged along with me, joyfully worshipping before thee. All the spirits accompany thee as gods from east to west. Thy servant, I prostrate myself to meet thee and reverently look up for thy coming. O Te ! O, that thou wouldst vouchsafe to accept our offerings and regard us while we worship thee, whose goodness is inexhaustible.”

And this is true of Shintoism, the ancient religion of Japan, the temples of which are without an idol, and the worshipers in which offer this prayer : “ O God, that dwellest in the high plain of heaven, who art divine in substance and in intellect and able to give protection from guilt and its penalties, to punish impurity and to cleanse us from uncleanness,

hosts of gods give ear and listen to these our petitions."

It is a fact to which history has furnished no exception that no nation, nor tribe, nor family of our race, known to have been idolatrous, has risen to the conception of the one true God by its own mental growth, through the process of argumentation. It is, therefore, a mischievous error to assert that we of to-day have been evolved, by the force of our own character, through preceding forms of degrading idolatry to sublime monotheism. The reverse is true. Idolatry is deneration. It is a fall. When or where the first idol altar was erected is unknown; evidently, however, the inspiration of idol worship, whatever or wherever its first form, was the natural desire to embody God in something in the heavens above or in the earth beneath. We all realize the absence of God. There are times when this absence is painful in the extreme. The soul cries out: "Where is thy God?" and with Job exclaims: "O that I knew where I might find him! that I might come even to his seat! I would order my cause before him, and fill my mouth with arguments." God has withdrawn his presence from us because of sin. His invisibility is not a necessity. Had man remained in his innocency the Almighty Father would have been tangibly present with

his human children, as he was prior to the fall. So oppressive at times is the conscious absence of God that one could almost apologize for the worship of things that are seen.

But how sad a departure there has been in the history of the race from a beginning so sublime! The decadence has been gradual. First there was a beautiful symbolism: sun, moon and stars were the chosen symbols of the conceptions of the people of the Infinite One. In passing over the plains of Assyria I have seen the mounds of the fire-worshippers whereon they offered their devotions to God under the symbol of fire. With Zoroaster fire was the symbol of the sun, as the sun was the symbol of the Infinite One, but in process of time this beautiful symbolism gave way to high nature-worship, and the people bowed down and worshiped the heavenly bodies. In all the mythologies of the past there was the recognition of those celestial divinities. Astronomy and astrology were early cultivated in these earlier days, and therein the Assyrians excelled. The sun and moon were selected as the outward symbols of the all-pervading power of God, and the worship of the heavenly hosts is not only the most ancient, but the most prevalent system of idolatry. Originating in Chaldea, it spread through Egypt, Greece, Scythia, India, and had its temples

and priests in Mexico. Osiris, Baal, Tammeus, Moloch, Chemosh, and Belus were different names of the sun god; Venus and Astarte represented the moon, while Saturn and Jupiter represented the hosts of heaven. One is inclined to apologize for the ancient Assyrians and Babylonians paying homage to the sun. There is no object in the whole of the universe that symbolizes to the human mind so fully the majesty and glory of God. Who has not shouted for joy at his coming forth after a night of tempest and storm? I once stood on Fusi-yama, the sacred mountain of the Japanese, and beheld the pilgrims worship the god of day. They had ascended to the summit, fourteen thousand feet high, the previous night, each one clad in white, each one with a rosary of crystals about his neck, each one with a staff whereon the priest of the mountain certified that the owner thereof had made the ascent. In the early dawn, while yet the morning star lingered in the quiet heavens, the pilgrims gathered on the summit in concentric circles and waited for the day. In their impatience they cried out: "Why dost thou delay? Why dost thou not come forth?" Soon the eastern sky was aflame with light; then the sun arose, and as he came forth the pilgrims counted their rosaries, rang their bells, and shouted with delight, "He is come! He is come!"

In the Pantheon of the oldest nations altars were erected to the worship of the starry hosts; but in laspe of time this gave way to low nature-worship, when the people said, "God is kind and God is unkind." Hence, in their mythologies there was a god of the winds, of the storm, of the river, of the harvest, and of every thing that brought weal or woe to mankind. Altars were erected to propitiate these imaginary divinities.

Once seduced by divine ascriptions to the heavenly bodies, the degraded mind readily and rapidly descended. Homage was offered to the hills, trees, rivers, and animals. Every force in nature was embodied. The people sought to stay the inroads and ravages of wild beasts, and altars were erected to the most offensive animals known in the East. Egypt led in this terrible descent. Amid her thrones and palaces she reared splendid temples to the brute creation.

There were shrines to Dagon, the fish-god; to Beelzebub, the fly-god; to Nergal, the cock-god; to Astima, the he-goat; to Nabhey, the dog; to Adrammalick, the mule; to Anamalick, the horse; while in Egypt the serpent and the ox were esteemed divinities.

Naturally enough, ancestral worship and homage paid to departed heroes was at an early period instituted and became universal. It was prompted by

gratitude. The tomb of some national benefactor became a shrine. With all our high civilization we are not strangers to such inclinations. In great calamities we wish that the spirit of some benefactor would return to earth and defend us again. During the late war for the Union, when age heaved a sigh and shook his hoary locks at coming events, and ardent patriotism dared not pause in its burning career lest reflection should foresee defeat; when the hopes of constitutional liberty were staked on the issue of a battle; when the political progress of a hundred years was threatened with the retrocession of ten centuries—in that supreme moment how precious was the name of Washington to every loyal heart! It was a national charm. Its very mention fired the nation's heart. His tomb became a shrine. Mount Vernon was the American Mecca. On the Black Friday of the struggle we gathered around it reverently and prayed, not to his shade, but to the God of our fathers. Had we been without Christianity, Washington's tomb would have been a national altar, smoking with sacrifices and flowing with grateful libations. In our individuality all have experienced a feeling akin to that which inspired ancestral worship in others. We have gone to the grave of our dead to pray with the strange instinct that there was efficacy in the place of burial.



Who has not longed for the return of father or mother, husband or wife, to counsel and to cheer, on whose judgment we could rely, on whose strong arm we could find support? Such honorable feelings may have given birth to the hero-worship of the Assyrians, Egyptians, Greeks, Romans, and Chinese during four thousand years. And as this ancestral worship has been practiced in lands where the grosser forms of idolatry have prevailed, so also have some minds risen to a sublime idealism. Mental qualities and heroic virtues were personified, sculptured in marble, and worshiped as divine. Truth, Justice, Love, Honesty, and Liberty were esteemed divinities, and at their shrines the better Greeks and Romans paid homage. How sublime the conception of the Athenian artist in producing the Temple of Wingless Victory, that freedom should abide forever beneath his Attic sky!

Yet idolatry, of whatever form, is degrading. India, that fair land whose air is perfumed with spices, whose valleys are rich with cereals, whose mountains abound in gems, whose Ganges and Jumna flow in majesty to the sea, whose Himalayas are covered with eternal snow, emblem of purity—is filled with a people degraded by idol worship. In the Pantheon of Brahminism there are not less than three hundred

and thirty million gods. Almost every object is worshipped. I have seen the women of that noble land wander along the banks of the Ganges, make a mud divinity, worship it, and throw it into the flowing river. It is not possible to depict the degradation of the Hindu mind ; that mind which, in its better moments, anticipated Europe in the grandest principles of mathematics, philosophy, and poetry. No such contradiction can be found elsewhere in the world. Let us go to Benares, the paradise of the fakirs, adorned with brilliant temples, ornamented with the most costly shrines, around which poor and rich reverently bow, and where the chief object of worship is obscene. In one temple five hundred monkeys are fed at the public expense, while the devotees are dying of hunger. I saw the son of the Maha-rajah Vizianagram, a splendid youth, highly cultured, of gentle disposition, surrounded with wealth, whose address was refined, but who had just come from the shrine of Shiva, and on whose brow was a speck of paint, the proof that he had paid his morning devotions. In the temple of Juggernaut, on the banks of the Hoogly, I saw another noble youth worshipping that hideous idol, notwithstanding he was a student in one of the colleges at Calcutta. In the suburbs of Calcutta is the temple of Kali, the goddess of the Thugs.

Many worshipers were at the shrine, offering black goats to the bloody idol, whose whole appearance was frightful to the last degree.

Idolatry impoverishes a people. The Chinese expend annually one hundred and fifty-eight millions of dollars to propitiate the spirits of the departed, while the living die of hunger. In that great empire there are not less than a million of idol temples, valued at a billion of dollars in gold, to maintain which in their glory keeps the people poor. And two thirds of the women of that empire, out of a population of four hundred millions, are engaged in making shrines and preparing articles used in ancestral worship. What an immense loss to national industry!

And this decadence is not confined to worshipers of idols. A merciful God will wink at the times of ignorance, but he will be a "consuming fire" to those who, under the Gospel, have represented him as a monster in his partiality, a tyrant in the inexorableness of his decrees.

Mohammed has been praised for his sublime ascriptions of adoration to Allah, and is honored for the re-announcement of that venerable truth, "There is one God;" yet he taught his followers the worst form of fatalism—that the Almighty neither respected the person nor the character of his creatures, but by an act of

his arbitrary will, joined to the most cruel indifference as to the merits of virtue and the demerits of vice, determined the destiny of unborn and untold millions of his human children. He represents his Allah in the morning of creation as taking a handful of earth and dividing it into two equal parts, and throwing one half into heaven, saying, "Go there, I care not," and throwing the other half into hell, saying, "Go there, I care not." Who would worship such a God? Sitting upon the throne of his sovereignty, careless as to the wants and wishes, the character and rights, the prayers and praises of those whom he had created without their consent, he is a bloody monster, an execrable tyrant, never to be loved, unworthy of respect.

And it is passing strange that one of the most remarkable minds in Christendom should have given expression to a corresponding thought, of the absolute sovereignty of the Almighty, regardless of the birth, age, condition, character, rights of the children of men. I now quote from the Calvinistic Confession of Faith: "By the decree of God, for the manifestations of his glory, some men and angels are predestinated unto everlasting life, and others foreordained unto everlasting death. These men and angels thus predestinated and foreordained are particularly and

unchangeably designed. They have been selected, and this number is so certain and definite that it cannot be increased or diminished."

The soul of every honorable man revolts at such a conception of the Father Almighty. It goes upon the antecedent hypothesis that before a child is born into the world God selected, numbered, and named that child for the joys of heaven or the torments of the damned; and that, without regard to character, good or bad, he made him a partner of his bliss or assigned him to hell to whom heaven by right belonged. Away with such a God! Let no songs of praise banquet his ear; let no libations moisten his altars; let his name never be mentioned by mortal man.

It is the great mission of Christ to restore to the world the original portraiture of our Father in heaven. "He that hath seen me hath seen the Father." He does not say, "hath seen the Father *also*," but, "hath seen the *Father*." He calls upon the world: "Behold me, and in the wisdom of my teachings, in the justice of my decisions, in the conditions of my salvation, in my perfect character, in the manifestations of my goodness, in the works I have wrought, in the sweetness of my mercy, in the luster of my condescension, behold 'Our Father which art in heaven.'"

When the traveler visits Milan he is less attracted by the basilica of St. Ambrose, adorned with many pinnacles and resplendent with statuary, than by a restored painting—the work of the great Leonardo Da Vinci. It is the story of the “Last Supper,” on the end wall of the refectory in a Milanese monastery. It was a glorious picture of Christ and the twelve, life-size and true to life. The genius of the artist culminated in the face of Jesus. During the terrible wars that occurred in northern Italy the monastery was pillaged and the pictured end of the refectory was plastered over. Indifferent alike to the splendid creation of one of the grandest of masters and the sublime lesson it taught, this noble picture was lost to the world for years and years. By accident the plaster crumbled and the painting was revealed. Carefully and tenderly another artist removed the plaster, and, as if inspired, he brought out one by one the faces in the illustrious group—St. Peter, the chief; St. James, the son of thunder; St. John, the beloved; and then the face of Jesus, serene, thoughtful, majestic.

This work of restoration is the holy mission of Christ. He lifts the veil of the ages and shows us the Father, from whose bosom he came, as no angel ever came, and between whom and him there is a fellowship unknown to any other in all the universe.

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He is the "brightness of his glory and the express image of his person." He comes in the glory which he had with the Father "before the world was," and prayed: "O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them." From Mount Moriah he points to God's portraiture of himself on Mount Sinai; while heaven and earth sing "the song of Moses and the Lamb," the law and the gospel, the light and the hope of mankind. Without him, God is but dimly seen; through him God is seen face to face.

When you go to Rome enter the Sistine Chapel, and on the ceiling you will see what, at a distance, seem to be clouds of glory: but draw nigh and the golden clouds disappear and angel faces appear to view. It is the master-stroke of Raphael's pencil.

So draw nigh to Christ. In his adorable face thou shalt see the Father Almighty, "merciful and gracious, long-suffering, abundant in goodness and truth: keeping mercy for thousands of generations."

## II.

## THE PROMULGATION OF LAW.

GOD is the author and source of law. So thought the clearest and strongest minds of the ages :

“No mortal can frame law to purpose.”—*Plato*.

“Even the unwritten laws of mankind are given by God.”—*Socrates*.

“Law is the invention and gift of God.”—*Demosthenes*.

“When the wisest council of men have with the greatest prudence made laws, yet frequent emergencies happen which they did not foresee, and therefore they are put upon repeals and supplements of such, their laws ; but Almighty God, by an ample foresight, foresaw all events and could therefore fit laws proportionate to the things he made.”—*Sir Matthew Hale*.

“Laws written, if not on stone tables, yet on the azure of infinitude in the inner heart of God’s creation, certain as life, certain as death, I say the laws are there ; thou shalt not disobey them ; it were better for thee not, better a hundred deaths than yea ;



terrible penalties, if thou still need penalties, are there for disobeying.”—*Carlyle*.

“He who considers what it is that constitutes the force of penal laws will find it is better their agreement with the moral feelings which nature has planted in the breast, when the actions they punish are such and only such as the tribunal of conscience has already condemned. They are the constant object of respect and reverence ; they enforce and corroborate the principles of moral order by publishing its decisions and executing its sanctions. They present to the view of mankind an august image of a moral administration, a representation in miniature of the eternal justice which presides in the dispensations of the Almighty.”—*Robert Hall*.

If these earlier and original thinkers were not perplexed with doubts touching the source of law, but expressed themselves with clearness, directness, and courage, if the origin of law is divine, its sweep universal, its authority eternal, by what process do we ascertain the existence thereof? The beautiful precepts of the Decalogue, now the glory of our high civilization, can be traced backward to the origin of man. The three distinct features of moral law are conspicuous in the story of Eden. The command to dress the garden is the mandate ; the interdiction to partake of

a certain fruit is the prohibition ; the privilege to eat certain other fruit is the permissive element of law. These three simple and beneficent principles are written in the constitution of man, and so distinctly that they prophesy of the promulgation of the law on Mount Sinai.

In a certain sense they constitute the original edition of the Decalogue. Were it possible to prove that the story of Mount Sinai was a pretense, a magnificent theatrical performance, that would not abate a single iota from the divine origin of the essence of those ten commands. We would turn to man and dissect his physique and find them written there ; we would analyze his mind and discover them there ; we would investigate his moral nature, and behold, they are there. Nothing, therefore, is gained by rejecting the story of Sinai and turning our back on Moses, for the centuries preceding would rise up in judgment in solemn protest against the rejection of a fact old as Adam, certain as the history of our race. So thought St. Paul :

“Forasmuch as ye are manifestly declared to be the epistle of Christ, ministered by us, written not with ink, but with the Spirit of the living God ; not in tables of stone, but in fleshly tables of the heart.”

The common distinction made between natural law

and moral law is without a difference except in application. The moral is no less natural than the physical. If the Creator has ordained that light shall move in straight lines, that all material bodies shall tend to a common center, that all life shall proceed from an antecedent life, it is equally rational to suppose that he has a will concerning the conduct of man, and that in some way he would make known his will to the intelligent subjects of his government.

That will may be impressed on the order and constitution of nature, and indicated by results in opposite courses of conduct, as in pain and pleasure. Such sensations are facts, and accord with the experience and observation of mankind. Prudence and imprudence, temperance and intemperance, justice and injustice are attended with opposite results. In all ages men have befriended what they esteemed virtue and punished what they called vice. Some thinkers are ever reminding us of what they are pleased to call "natural law," and with characteristic emphasis assert the immutability thereof. Yet they have not given us a satisfactory definition of the term nature or its adjective natural. If by nature is meant the sum of all phenomena, together with the causes which produce the same, including not only what happens, but all those capable of happening, the

unused capabilities of influences being as much a part of the ideas of nature as those which take effect, or the aggregate of the powers or properties of any thing and of all things, then by nature is simply meant the established order of the universe under which and in which we live. The forced definition between natural and moral law leads to a confusion of ideas and works injury to society. Man's moral nature is part of the established order of the universe, and moral law is natural law in the highest and truest sense.

If a distinction is allowable it is only in this : that moral laws relate to a person who is capable of volitional action—one who acts from motives ; if man, by the endowment of nature, is capable of volition, his acts of prudence and imprudence, of justice and injustice, of piety and impiety are within the domain of natural law. This power of volition and the responsibility which flows therefrom is an endowment and not an acquirement.

Moral law is not the creation of Christianity, for had not Christ appeared there would still be volitional action, independent of all creeds and responsibilities. The Ten Commandments are the compendium of our moral philosophy ; they are the written declarations of the constitution of nature, older than Moses, older than Abraham, older than Noah ; their essence is as

old as God. They contain in their inhibitions all the vices known to our race, and in their mandates all the virtues that have blessed mankind. Their comprehensiveness is their most conspicuous characteristic. Their essential principles are written all over man's nature, physical, mental, and moral ; even their more delicate indications may be found in beautiful tracery upon his threefold being. Our experience and observation are in proof that they are promotive of man's happiness in his domestic, social, and national relations, so that it is possible for us to gather up these precepts from man's triple constitution and write them out, as did Moses on the Mount. His mission was to receive from the hands of the Creator these great facts and re-enact them in statutory law. This higher law antedates Mount Sinai. The older Bible of our race is nature. Natural religion underlies revealed religion ; no true religion is false to nature.

We are bound to be true to history, especially to that which comes to us so well avouched, so easily sustained by evidence that cannot be gainsaid, and which appeals to the calm judgment of an impartial world ; and our interest in this subject is the greater, as it is a recognition of the union of two worlds and the intimate relation the Father Almighty holds to his creatures on earth. He who respects the Jewish

law-giver must also accept Jesus Christ, the greater Teacher, who accredited the story of Sinai as a verity, and by whom its teachings are promulgated to the uttermost parts of the earth.

It is not too much to affirm that upon this historic fact hang the Jewish Commonwealth and the Christian Church—in a word, the whole system of religious truth from the beginning to the end. If Mount Sinai were only a grand theatrical display, then all else falls to the ground as uncertain and unreal.

But what are the evidences that should command our faith touching this memorable event? All must concede that it is stupendous. Its magnitude challenges our faith; its unusual occurrence demands our severe attention; but belief is possible if the evidence is sufficient. What proof have we that God gave the Ten Commandments to Moses on Mount Sinai?

The prevalence of law in the physical and mental universe prophesies of the law for the moral conduct of men and nations. If the twofold nature of man is regulated by law it would be anomalous to the last degree were the third found exempt. There are reasons to justify, not only the recognition of the necessity of such a system of moral laws, but a demand for the promulgation thereof, distinct, direct, conspicuous. It must be apparent to all that there is no

obligation where there is no authority, no authority where there is not a just claim, no violation where there is not a knowledge of said claim. Only invincible ignorance could be our justification at the bar of the inexorable Judge. If at last we could prove that we had no knowledge of the authority and obligations of his law—that said ignorance could not be overcome, was never overcome—then we could have the right to the divine clemency, whatever may be the extent thereof; but if this revelation comes to us with sufficient evidence we are without excuse.

The necessity of this promulgation is more than an initial question. It is a prime fact; for while it is true that in delicate tracery these obligations of the Decalogue can be found in our constitution, yet by the lapse of time, by the abuse of nature, by the corruption of truth, that tracery is largely effaced. It is a historic fact, that comes to us with all the accuracy of authentic history, that the wisest thinkers in the better ages of the world had no such precepts formulated as we have here. They caught glimpses of what came to us, they drew inferences, they inferred duty from consequences; they acted from compulsion when they restrained their passions rather than from volition, and from necessity when they rendered obedience to a beneficent government.

It is the boast of some unbelievers that there are ancient records which contain truths as old and as important as those written by Moses. They remind us of Buddha and his five precepts :

“Thou shalt not steal.

“Thou shalt not kill.

“Thou shalt not lie.

“Thou shalt not commit adultery.

“Thou shalt not be a drunkard.”

But this great Asiatic lived a thousand years after Moses, who has been received as the law-giver of mankind. The Tri-Pitakas of the Buddhists contain sublime morals and pure aspirations ; but their founder lived and died in the sixth century before Christ, and a knowledge of Jewish law was prevalent in India and all the East. They also remind us of the Five Kings of the Chinese, a collection of the best sayings of China sages on the ethical duties of life, and some of these sayings are worthy of any age ; but those sayings do not antedate the Christian era more than eleven hundred years, and Confucius, who has the honor of having collated them, lived over a thousand years subsequent to the death of Moses. They also remind us of the Vedas of the Hindus, which have been extravagantly lauded as older and purer than the Bible, as containing all that is worth knowing, as



preceding all that we possess ; but there is authority for believing that the oldest and best of these religious hymns were composed three centuries after Moses had written the Pentateuch. It is not known by whom they were written or how collected into their present form—handed down from generation to generation *memoriter*. The Brahmin was required to commit to memory the thousand and ten Vedic hymns during his fourteen years of student life.

Older and better than all these sacred books of the East is the Zend-Avesta. Next to our Scriptures this is the grandest of all the sacred books, and next to Moses Zoroaster is the noblest of religious characters ; yet he lived and taught and died nearly three hundred years after Moses had ascended to his reward. It is a conspicuous fact and an argument of weight that the Ten Commandments are the oldest specimens of alphabetical writing known to mankind. The pictorial characters of ancient America, the cuneiform inscriptions of old Assyria, the hieroglyphics of venerable Egypt do not rise to the dignity of alphabetical writing. In the most ancient Sanskrit there are no words that answer to pen, ink, paper, book, or volume. All the letters of the Hebrew alphabet are in the Ten Commandments. The inspired record is that the promulgation was first oral to Adam, and then

written on tables of stone by the finger of the Almighty and delivered to Moses. The centuries have continued their solemn march into the past eternity. Empires have risen and fallen, religious systems have vanished from the vision of the world, but to-day Moses stands forth, with his simple precepts, the moral law-giver of the civilized world.

There are two ways in which the communication from heaven to earth may be made—either to an individual or to a nation. If to an individual, the manifestations would be characteristic of individuality, mentally and morally. Each man would be a law unto himself. There would be no authorized teacher, and man would be left to himself to obey or disobey as passion might incline and prejudice might dictate. But the Infinite Father selected a nation of three millions of people to witness this great event and to be the recipients of this eternal law. If it is true that an individual was the chosen medium of this communication to his nation, it is equally true that it was not given in a corner, but in the presence of millions of witnesses.

They had been prepared for this grander event by a series of supernatural events, which qualified both Moses for his mission and the nation to witness the grandeur of this supernatural display. This chosen man came from the sheep-folds of Horeb to

his own people with the simple story that, while watching his flocks in the desert of Arabia, a "bush burned with fire, and the bush was not consumed." Approaching it to discover the mystery he heard a voice saying, "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." Reverently listening he heard that voice saying, "I will send thee unto Pharaoh, that thou mayest bring forth my people, the children of Israel, out of Egypt." With a calm courage born of sincerity Moses inquired, "What is thy name?" The voice replied, "I am that I am." "Go into Egypt: say unto Pharaoh, Let my people go." He declared himself incompetent, that he was a stammerer, that Pharaoh would not believe him, that it was too much to ask of any man; he therefore prayed to be excused, but the divine Voice demanded immediate obedience. Then followed a wonderful dispensation of miracles on mind and matter, on land and sea, on men and nations. The first-born in every Egyptian household was slain—a fact so curious in itself that it was recorded in the annals of the empire; and monuments have recently been exhumed in the land of the Pharaohs bearing testimony to that strange occurrence. From that day forward to the present time, through twenty-five centuries, the Hebrews have celebrated the passover

instituted to commemorate the fact that their first-born had been spared on that memorable night when the first-born of the Egyptians were slain. Then came the division of the Red Sea, whose waters stood on either side like walls of adamant, and the emancipated people passed over in safety.

Traveling through a desert, where neither shrub grows nor fountain flows, they were strangely fed by Him who said of himself, "If I were hungry, I would not tell thee," who commanded the resources of his power and fed his people as a shepherd does his flock. From the smitten rock the crystal waters flowed to slake their thirst. By day there was a strange cloud that led them on. At night that cloud became luminous with glory.

Such were the preparatory indications of the coming of the great event, the grandest in history; but the preparations were disturbed by the murmurs of the people. Never in harmony with their leader, ever stiff-necked, rebellious, tumultuous, difficult to govern, and jealous of those who had led them forth to liberty, there never was a more unpopular leader of men in the history of the world than Moses. His own brother Aaron and his own sister Miriam conspired against him. He was the butt of ridicule, the victim of jealousy, an object of revenge by an ungrateful

people. Conspiracies were plotted against him on the right hand and on the left. But all this is to the advantage of our faith, as the possibility of collusion is thereby precluded on the part of himself and the people.

More than two millions and a half of people were called to witness this extraordinary display, which had been previously announced. Three days' warning had been given that on the third day the manifestation would occur. Orders were issued that, having performed their ablutions, the people should array themselves in their best garments and the head of each family should stand in his tent-door. Six hundred thousand warriors, armed for the protection of the households of Israel, gathered around that memorable scene, which was open to public inspection. It was too immense to hide. No man could produce the phenomena which occurred, such as the earthquake, the lightning, the thunder, the fire, the smoke, and the sound of the trumpet. The people saw and felt, and became the witnesses to mankind.

The place selected was in the heart of the Arabian peninsula. Er-Rahah, "the Place of Rest," was the chosen spot, a noble plain, capable of accommodating the vast multitude, surrounded with mountains. The one selected for the coming of the Lord was

Ras-Suf-Sa-Fah, "the Mount of the Willow." Two thousand feet high, it stands forth as an altar worthy an honor so majestic. The ages have receded, but the mountain stands firm, the witness of the Mount of the Lord.

The geographical features of the scene are proof of the giving of the law. Five points of topography corroborate the fact. It was necessary to find a plain where nearly three millions of people could encamp and behold Moses ascend the Mount of God; for the record is that he ascended in the presence of all the people. Certainly a man who proposed to impose on his people and upon mankind would not have been so open. Where else shall we go to find such a plain adjacent to such a mountain, sloping gently, as if it were a floor of a sanctuary, to the base of the holy Mount? Its amplitude is in proof of the recorded fact. On the left was Wady-Es-Sheikh, near it Wady-Leja, and on the right Wady-El-Deir (wherein is the rock that was smitten by Moses), where there was room for the encampment of four millions of people. How strange it is that in a desert like Arabia, where the soil is scorched by the heat of the eternal sun, with only one other green spot, (called "the Paradise of the Bedouins," at the base of Mount Serbal) yet around Mount Sinai are four running streams, with numerous

springs and wells, where the shepherds hie with their flocks and enjoy the rich and beautiful pastures.

It was also necessary to find a mountain that could be "touched." An impostor would not have descended to details like these. There is but one other mountain that it has been my fortune to see that could be "touched." It is Tu-Toch-Ar-Nu-Lah, or El Capitan, in the Yosemite Valley, which rises over three thousand feet perpendicularly, like a Corinthian column. The traveler can approach and *touch* it. Because of this peculiarity the Lord sent Moses down to place guards around the mount, that neither man nor beast might touch it. Hence St Paul says: "Ye are not come unto the mount that might be touched, and that burned with fire."

It is also necessary to find an atmosphere surrounding such a plain and mountain where the voice could be distinctly heard from plain to summit, two thousand feet high; for it is said that when this man stood on the summit he heard the voice of the people from below, and that he and Joshua discussed the question whether it was the shout of victory or the music of the dance. This peculiar property of the Arabian atmosphere remains until this day. Leaving a friend on the plain below I ascended to the summit and conversed with him without strain or difficulty.

As expressive of the truthfulness of the record the strange incident is stated that when Moses had reached the apparent summit of the mountain the Almighty said to him, "Come up higher." On the summit proper there is a beautiful garden, and in that garden grows the most aromatic shrub that ever delighted the senses of man. Years have vanished since I inhaled its rich aroma, yet its perfume is as delightful in memory as when I pressed the plant years ago. From that mountain-garden, where Joshua and the elders remained, there rises in majesty, hundreds of feet higher, a bold peak, up which Moses ascended into the presence of the Lord.

What intense excitement prevailed throughout all the camp of Israel! No doubt there were people among those millions who said: "Now for a deception; now we are to be made the laughing-stock of the Egyptians; this man Moses declares that he is authorized to ascend and receive the law, and what shall be the result?" It is not possible for us to suppose there were no doubters on that occasion, no unbelievers theré, who added an element of excitement, which it is not difficult for us to appreciate.

Behold the grand march! Seventy elders accompanied Moses (had he gone alone our suspicions would have been aroused, but seventy princes of the



House of Israel attended him); with him and them were his brother Aaron, and Hur the son of Caleb, husband of Miriam, the sister of Moses, and the stern warrior Joshua, who afterward commanded the sun to stand still on Gibeon and the moon to linger in the valley of Ajalon. Such were the nearer witnesses; their character is proof of their sincerity. It were a reflection on the law of evidence and the consensus of the world's testimony to suppose that this man (knowing their character) could induce them to enter into collusion with him to impose on the world. Of all the millions who lingered below every eye was intent, every ear was listening. Moses is far in advance. In the face of the mountain are two ravines; up one of these he ascends in the presence of all the people. Now he passes beyond a peak; now behind another; again and again he appears and disappears to the view of the astonished people. Up, up he climbs to the summit, and stands forth before three millions of spectators.

A nation of witnesses felt the earthquake, saw the lightning, heard the thunder, beheld the smoke, gazed upon the fire, listened to the trumpets, and as Jehovah touched the mountain it reeled with earthquake power. Such was the awful scene.

In the year 1868, under the Director-General of the

Survey of Great Britain, an expedition was sent to Mount Sinai to see if the topography of the scene corresponded with the incidental description thereof. Members of that expedition visited two points: Mount Serbal, that rises in glory from the "Paradise of the Bedouins," and after examining all of its features they concluded that that could never have been the Mount of the Lord; then passing to the plain of Er-Rahah, reaching it through the Nukb-Hawy—the "Pass of the Winds"—these severe scientists, not inclined to accept the Scripture without applying the record to the topography of the scene, reached the conclusion, and published that conclusion to the British Government, which is now in the archives of Great Britain, that what is known as Ras-Suf-Sa-Fah is the Mount of the Lord.

There is an argument which statesmen will appreciate and men familiar with political wars and histories can realize. In enforcing his claim upon the faith of the people Moses uttered a prophecy remarkable for its details, for its sweep through the centuries, and for its wonderful fulfillment, of which we are the living witnesses. It was uttered at a time when the nation was entering upon its career of power and glory. He had attained for himself a triumph over the prejudices of his age and had reached the height

of personal greatness which is accorded to him in the larger sense by the civilized world. A mere politician would not have incurred the displeasure of the people at such a time by a prediction so full of the most gloomy forebodings. He did not hesitate to declare that the downfall of the nation would issue from their religious apostasies. Other and greater nations have come to final ruin from ambition, the love of conquest, and acts of injustice; but here, for the first time in national history, a great statesman announces a truth which subsequent history has verified—that political ruin issues from religious apostasy. It was essentially unique. Its parallel is unknown to the historian. Statesmen may throw out the voice of warning and sound the tocsin of alarm in the midst of a political crisis, but *he* appeals to patriotism. He deals in impressive words. He paints the brighter side of the picture of national life. He kindles enthusiasm by the promise of superior glory and by the advancement of national prosperity. It is only the sturdy reformer whose convictions are deep, who has the courage of his thoughts, who dares to cast the horoscope of coming evils to a nation. Indifferent alike to the frowns and the smiles of the age wherein he lived, this man arose superior to personal considerations. Having conquered the prejudice of his times, having received the

homage of three millions of people, having achieved the greatest of martial victories, and standing forth in the splendor of his own renown, he boldly foretold the downfall of the Jewish Commonwealth. He does not generalize. There is nothing of the ambiguity of the Delphic oracles or of the Hollow Oak of Dodona, but with an exactitude of details and a precision of language he foretells three things. He does not merely say there shall be war, for that is not unusual, but he says there shall be invasion and famine and pestilence.

Why say invasion? Why not say war? Call it invasion, for these people were never invaders—in their martial history they were defenders. They were not a conquering nation, and how impossible it was for a man to know that in the oncoming ages the genius of war should not possess that Commonwealth and his people go forth to plunder and conquer. Rather they were to be the defenders of their laws, their altars, their institutions. No people ever suffered more from invasion than the Hebrews. Jerusalem, once the joy of the whole earth, was subjected to not less than twenty-seven sieges, and upon its original site eleven cities have been built in succession, each conqueror leveling the débris, and rearing thereon a new city of renown, so that no one has trodden the streets of ancient Jerusalem since five hundred years prior to the

coming of Christ, and no one will until the spade has gone down from one to two hundred feet through the ruins of temples, through mosaic pavements, to the naked rock once trodden by the feet of Solomon and his princes.

Although their country was as the Garden of the Lord, with all the features of the four seasons, with all the characteristics of plain and mountain, valley and hill, river and ocean, maritime coasts and commercial centers, yet they were to suffer from famine; in the land that flowed with milk and honey, in a region of abundance, where the soil has an inexhaustible fertility, where all the fruits which delight the taste, all the cereals which sustain life, all the animals for usefulness and pleasure, were in abundance, as testified to by Strabo, the historian and geographer, and verified by the Romans. For Palestine was always a prize to the conqueror. It was the High Bridge of the nations. Roman and Greek, Persian and Parthian, Turk and Egyptian, coveted the prize. Vespasian and Titus had coins prepared on which are delineated the fruits of that fair land. Yet what other country has suffered more from gaunt famine?

Third in this trinity of woes was to be pestilence. Naturally the land of health, adjacent to the ocean, favored with mountain winds, without marshes breathing

malaria or superinducing fevers, yet pestilence was to come. In a land where the flame of immortal youth was to burn and roseate hues were to pencil the cheek of humanity, there premature death was to turn Palestina into a vast charnel-house.

He does not say with the politician, "If you commit such and such political blunders you shall come to grief," but places this terrible result upon moral defection and religious apostasy. He says, "If you turn away from the God of your fathers, if you fail to recognize him, he will forsake you and you shall be smitten with the besom of destruction." This is remarkable, for we can readily see that a man may be true to his political institutions yet unfaithful to his religious obligation. To disregard the latter would provoke this trinity of evils.

And for this political and moral defection they were to be scattered into all nations—sold into captivity until there were to be no buyers. They were to find no rest.

For a thousand years before Romulus and Remus were born, a thousand years before Rome was known to the world or the site of the seven-hilled city saw the march of a conquering Roman, a thousand years before all this, this man Moses comes down through the vista of the oncoming centuries to fresco on the

canvas of the future the coming conqueror who should be known in history by the standard he bore, surmounted by the Roman eagle. Until Rome came the eagle was not the ensign of any nation; and yet here is an anticipation in prophecy that this king of birds should be the emblem of the Roman Empire.

They were to be wanderers. The Wandering Jew of romance is the story of that people. Never were people so scattered, so abused, so banished, so murdered. France banished the Jews seven times, and at one time fifteen thousand were massacred in cold blood. In 1492 eight hundred thousand Hebrews were banished from Spain. At the coronation of Richard I. many were massacred, and at the coronation of Edward I. the Jews were exiled for four hundred years. In 1350, during the Black Plague, Germany burned the Jews by thousands, attributing the cause of the evils to their habits. Switzerland, the mountain home of freedom, free to all but the Hebrew, banished them to distant lands. Russia robbed, exiled, and murdered them without mercy. Rome, the city of the Holy Father, instituted the Ghetti, and on Christmas and Easter, as a sort of pastime, the children of the Holy City were permitted to stone the Jews, to celebrate those two great events. It is a prophecy that has become history, "They shall find

no rest." We are all witnesses to this sad historic fact. The Hebrew nation rose to greatness and glory, and at one time extended its domain from the Mediterranean to the borders of Persia, and from the Nile on the south to the Taurus chain on the north—an empire of which any man might be proud, and sufficient to fill the measure of human ambition. Yet the day of retrocession came. Apostasy followed apostasy. The terrible genii, invasion, famine, pestilence, appeared, and Moses the prophet is Moses the historian.

It is a sound principle in jurisprudence that all law is based upon the previous conception of the necessity thereof, and that such law has either been violated or is capable of violation. Apply these simple principles to the great law of Mount Sinai, and with what result? You discover the adaptation of these commandments to humanity every-where, encompassing us as the atmosphere does the earth, holding us in their grasp as gravitation does atoms and worlds, rewarding us for our virtues, punishing us for our vices. The strongest argument that these precepts originated with the Creator is in the sublime and terrible fact that their counterpart is written all over the constitution of man. It is no marvel, therefore, that Jesus recognized this noble law and re-enacted these



commandments. When the rich ruler came to him and said, "What shall I do to inherit eternal life?" the response was, "Keep the commandments;" while he himself summarized the essence of the ten into two precepts—love for God and love for man.

It may be true that the moral character of a legislator may be in dissonance with the spirit of the laws which he promulgates; but it is an immense fact, reflective of his sincerity, when his character is above reproach and the morality of his life is in harmony therewith. Moses did not seek for wealth nor power nor glory, but he taught the most sublime and beneficent code of morals known to the world.

Their marvelous comprehension and condensation is evidence of their divine source. The other great masters in the religious world have multiplied their precepts; but here are these ten simple, beautiful rules of life, within whose approbation are all virtues and within whose reprobation are all vices. All these precepts have been violated and all have been obeyed. Their beneficence is as conspicuous as their authority. They constitute the rule of human character and of eternal destiny. Obedience thereto issues in the highest virtue and the fullest happiness and the loftiest attainments of our common humanity.

And how certain is the immortality of Moses!

Religious teachers who were contemporaneous with him, and those subsequent to him, are either forgotten or disregarded. The Jewish Commonwealth has passed away. The Pharaohs are mummies. The Sphinxes are crumbling to decay. The Pyramids indicate the tooth of time. The splendid empire of the Romans has been divided into a thousand parts. Oblivion reigns, as it were, over that land, once the greatest in the history of the world. The Jews are scattered to the four winds. But rising out of all this ruin, standing on the centuries of time, is this son of Jochebed and Amram, this shepherd of the desert, he who had had the courage to accept the invitation to stand on the burning summit of Sinai to receive from God the Ten Commandments. Except the name of Jesus what other name is grander in history? To-day eight hundred millions of people accept the story of the giving of the law on the Mount. The political principles therein contained are incorporated in the organic laws of Christendom, and the statesmen of our age are honest enough to confess their indebtedness to Moses more than to Blackstone or Austin, great as are these masters of law.

Then let us bow before this great fact. Let us receive it to our hearts. Let us remember that these simple precepts are binding upon us to keep them,

not because they are precepts, but because they represent the heart of God to man. And whenever you violate these mandates remember that you are bruising the heart of the Eternal. Remember that whenever you yield to temptation you are incurring a displeasure that cannot be atoned for, except by the vicarious blood of Jesus Christ our Lord. Print these precepts upon thy brow, write them upon the palm of thy hands, inscribe them upon thy heart. Let thy life be a Mount Sinai, ever standing amid its thunders, its lightnings, its sound of trumpets, feeling the earthquake power beneath you, and that you are ever in the presence of the Jehovah. And when you stand before him in judgment, and shall see written upon his throne these beautiful precepts, may your justification be, "All these have I kept from my youth up."

## III.

## THE MISSION OF LAW.

IT is the mission of the law to teach, direct, conserve, deter and ennoble. And what is law? With this question the master thinkers of the ages are in accord.

“Law signifies a rule of action and is applied indiscriminately to all kinds of action, whether animate or inanimate, rational or irrational.”—*Blackstone*.

“That which doth assign to each thing the kind, that which doth moderate the force of power, that which doth appoint the measure and form of working the same, we term *law*.”—*Hooker*.

“Law defines the relations which exist between God and man, and between man and man.”—*Montesquieu*.

“Law is the science in which the greatest powers of the understanding are applied to the greatest number of facts.”—*Johnson*.

“Law is beneficence acting by rule.”—*Burke*.

In our day law has a threefold application; by the scientist, by the jurist, by the moralist. The

scientist applies the term with much latitude of meaning, and arranges his distinctions liberally under five heads. When applied to natural phenomena he means the process of cause and effect ; the force necessary to accomplish said effect ; the measure of the force requisite to produce that result ; the combination of forces to fulfill a given purpose, as the procession of the seasons, for the production of which there are forces astronomical, chemical, electrical, and geological ; and, ascending from these uniformities of nature to man's higher estate, he applies the term to the abstract conceptions of mind, formulated into axioms. Perhaps the time has come when the term law will not be applied to the processes of nature, but the better term will be employed, namely, the uniformities of nature.

The sacred writers never apply the term law to inanimate things, but always to intelligent creatures. No higher compliment can be paid to law than this, which indicates its dignity, shows that it is an expression of the Supreme Intelligence, and implies the resident power of obedience and disobedience. The uniformities of nature are impartial, inexorable, changeless ; they are for all time, so long as the present order and constitution of nature shall endure, and in their operation they are attended by consequences,

not by penalties. A command differs from a uniformity, as it implies authority, duty, sanction; a command is issued from a superior who has the right to command, to an inferior who has the capacity to respond, with the power of election to obey or disobey. This better sense of law should receive universal acceptance because of its simplicity, directness, and lofty mission.

The conception of law by the jurist is the authoritative expression of the legislative will, relating largely to rights and obligations, preventive and protective, in harmony with nature, and in recognition of those principles fundamental in the cosmos, and those inalienable rights which do not spring from social compact, or forms of government, or human devices, but which are found in the order of things.

The moralist, using the language of the jurist in part, but rising from the human to the divine, defines law to be the authoritative expression of the legislative will of God to man, embracing authority, obligations, and sanctions in rewards, both in consequences and in penalties.

In a general sense law is the manner in which an act shall be performed. In civil life it is a legislative declaration how a citizen shall act; in morals it is a rule of conduct proceeding from one who has the right

to rule, and directed to those who have the ability to obey. In this sense laws are mandatory, prohibitory, permissive, according to the object to be obtained, commanding what shall be done, forbidding what shall not be done, permitting what may be done.

There is an antagonism prevailing in our country and in other lands against the authority of these old mandates received by Moses from the hand of the Almighty. It is difficult to understand that some who assert the uniformity of nature, or what they are pleased to call "material law," yet seek to emancipate themselves from moral obligation, which is natural law. They declare for absolute liberty; that man should be governed by his own tastes, desires, and passions; that he should gratify himself without interference from society or the restrictions of law. It is enough to say that man is not constituted for such conditions of liberty, for restraint seems to be as beneficial as law itself. Man is organized restriction, ever subject to consequences and penalties. He cannot pass a certain boundary without peril; he is a living code of law. Unlimited gratification is the right of no man. Such is his constitution that man can think so far, can see so much, can eat and drink to such a degree, can sleep so long, endure so much, and beyond this he cannot go. He is ever within

the embrace of law—"Thus far shalt thou go and no further." It is true of him in his worst and in his best estate.

The law of limitation is as prevalent as law itself. Atoms and worlds, liquids and solids, plants and animals are bounded by limitations. Flowers bloom, trees grow, fish swim, birds fly, beasts roam, lightnings flash, thunders peal, winds blow, oceans roll, all within limitations. The gem is crystallized, the dew-drop is molded, trees are carbonized, rocks metallized, clouds become rain, and the sun sends forth his wealth of health and beauty, all within limitations.

Throw off this law of restriction, and the roots of the trees would take hold of the foundations of the earth and their branches would sweep the stars; throw it off, and man's growth would be perpetuated until his brow reached the heavens. Throw it off, and the planets would rush in wildest confusion. Man is no exception in this higher nature; excess is ruin. He must not encroach upon the domain of the Infinite. His vices are bounded by consequences and penalties. Excessive gratification multiplies his sorrows and hastens him to a premature grave. He is boundless in nothing but intelligence and virtue; in these he can approach the Infinite, but never reach him. This is his highest ideal. Man hates restraint; his



foolish cry is, "Give us liberty or give us death;" but such liberty is without order. Natural liberty is acting without the restraints of nature; civil liberty is acting with abridged natural freedom; moral liberty is acting within the limitations of moral law.

There is a difference between the power to disobey and the right to disobey. A citizen may have the power to take the property of another, but not the right. The dangerous classes demand unrestricted freedom, but they must not be indulged therein. A government strong to protect the innocent and punish the guilty is the stern necessity of the hour. There is a looseness of conscience throughout the world. It is largely the abuse of the spirit of our free institutions, the realization of the dream of liberty, that proud boast that we have emancipated so many millions from the scepter of the monarch and the sword of the tyrant. But there will come a time when we shall call a halt all along the lines of humanity and say to each and to all, there is a higher law: "Thus far shalt thou go and no further."

There is nothing more wholesome for a man to realize than the certainty of law, immutable, inflexible, inexorable. Law is a Shylock; the consequences of violation are sure to come. The effect must issue

in the bitter end. "Whatsoever a man soweth, that shall he also reap."

There is nothing more majestic and solemn than the eternity of law. Human enactments are repealed, human obligations are for a term of years; but the obligations of the law of God will last while he is on the throne of the universe. Pardon does not repeal law nor suspend it nor negative it. There is no such thing as pardon in his government; when his law is violated suffering must be endured, either by the original offender or by an adequate substitute.

In our aversion to restraint we are tempted to ask, Who is Jehovah, that we should obey? What is the ground of obligation to him? Civil government has authority over us because of the social relations which the Creator has established between man and man, and because of common consent; parental authority springs from relationship, but God's authority has its source in absolute possession. He made us, and not we ourselves; we are the offspring of his power—"Ye are not your own." Herein is the eternal fitness of things. From this is the greatest good. The power to enforce his commands may be the subordinate reason for obedience, but it is not the highest. A giant is not necessarily a ruler; might is not right. We must look for a more beneficent reason.

Certain special duties may derive their apparent obligation from certain relations. Endowed with intelligence, I should adore God for his wonderful works. Possessing life, reason, and affections and other sources of happiness incident to my being, I owe him gratitude founded on natural sentiment and demanded by all that is reasonable. Dependent upon him from day to day for all the good I enjoy, conscious of the ennobling influences of a Being so exalted, holy, wise, and good, I pray to the Father in heaven ; convinced that the ills of life are the chastisement from a gracious parent, that this life is to unfold into another, I owe resignation to his will. But these relations are not necessarily the reason of obedience, nor does his right to rule me and my duty to obey him flow out of his will. Why has he the right to will me to do thus and thus ? But if we look a little deeper, a little closer, we shall discover that his right to will and my duty to obey are from his absolute possession. That right has no limitation. It can never be transferred, or alienated, or destroyed. "The heavens are thine, the earth also is thine : as for the world and the fulness thereof, thou hast founded them."

It is a law of nations that the first discoverer of a country is esteemed the rightful possessor and lord thereof ; that the originator of a successful invention has unquestionable dominion of the property therein

on the score of justice ; that the author of a beneficent truth, whether in the domain of science, government, or religion, has priority of claim to the honor and benefits thereof. These things have reached the majesty of international law ; hence the long and vexatious controversies touching the relative claims of Columbus and Amerigo Vespucci as to the discovery of this country ; the rival claims of Gutenberg and Faust touching the invention of the art of printing ; the first demonstration of the circulation of the blood, whether Harvey or Fabricius of Padua ; who first identified lightning and electricity, whether Abbe Nollet or our own Franklin, and whether Darwin or Wallace is the author of the theory of natural selection. Men and nations have jealously guarded and vindicated this right of priority of claim ; for its maintenance battles have been fought and empires have toppled to their fall. When a man comes into the possession of a block of marble by discovery or presentation or purchase, and adds to its value by his deft fingers with mallet and chisel, and sculptures thereon some bird, or man, or angel, it is the consent of mankind that he has an additional claim to that piece of marble growing out of the right of possession and the success of his skill. “Thy hands have made me and fashioned me.”

There can be no obligation where there is no authority, and there is no obligation where the authority is not made known. It is an old saying, "Where there is no law there is no sin." Obligation supposes the existence of authority, the endowment of capacity, a knowledge of the law.

How beautiful is the mission of law! Its benevolence is past finding out. So thought Hooker: "Of law there can be no less acknowledged than that her seat is in the bosom of God, her voice the harmony of the world. All things in heaven and earth do her homage—the very least as feeling her care, the greatest as not exempt from her power; both angels and men, and creatures of what condition soever, though each in different sort and manner, yet all with uniform consent, admiring her as the mother of their peace and joy."

So thought Judge Story: "No one appreciates more fully than myself the general importance of the study of the law. No one places a higher value upon that science as the great instrument by which society is held together and the cause of public justice is maintained and vindicated. Without it neither liberty, nor property, nor life, nor that which is even dearer than life—a good reputation—is for a moment secure. It is, in short, the great elastic power which

pervades and embraces every human relation. It links man to man by so many mutual ties and duties and dependencies that, though often silent and unseen in its operations, it becomes at once the minister to his social necessities and the guardian of his social virtues."

Man is strongly prone to overlook the benefits thereof. It is a saying of Burke that law is beneficence acting by rule. It is no less good in what it forbids than in what it commands; all its prohibitions promote the highest interests of society. It throws its muniments around life, marriage, property, reputation, home, and heaven. Every act of obedience adds to the perfection of man's moral nature; it enlarges and ennobles. Obedience and happiness are inseparable. "The law is holy, and just, and good." Law is God's face unveiled, the secret of his infinite heart revealed, a copy of the eternal mind, a transcript of the divine nature, fairest offspring of the everlasting Father, bright efflux of his essential wisdom, visible beauty of the Most High, the original idea of truth and good lodged in his mind from the eternal ages.

How benevolent the mission of law! What a friend to the friendless! What a strength to the weak! What illumination to the darkened! What inspiration to the dispirited! How it lifts up humanity, ennobling man

with a realization that he is under obligation to the Highest and that he is bound to his throne by laws enacted for his immortal glory !

I can conceive of nothing more ennobling than law. I bow down before its majesty, I pay homage before its divine genius. To me it is a perpetual charm ; it is music to my soul. Its mission is to instruct, to guide, to conserve, to discover action, to define conduct and decide upon the character thereof. It is to determine the merit or demerit of every act ; its severity is kindness, the very prohibitions which have come from the throne of the Eternal are an expression of the love of the Father Almighty. Every one is an expression of his kindness. Every one is a good Samaritan. Every one is an angel from the throne of heaven. Were they all observed the world would dismiss its ignorance, expel its sorrow, exclude disease, put a throbbing heart of life beneath the very ribs of death itself. All that is necessary for the immortal life of man on earth is to ascertain that law by which life can be continued, as in the olden time when men lived through a whole millennium. That law of immortal youth exists somewhere. It is yet to be discovered. It is not marvelous that David sang, "Blessed is the man whose delight is in the law of the Lord ; and in his law doth he meditate day and

night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper."

Christ knew that law and was obedient thereunto; he said, "I am not come to destroy the law, but to fulfill it." "Heaven and earth may pass away, but not one jot or tittle of it shall fail in me." He had the secret of perpetual health. He was never sick; his intellect was never clouded, for his moral nature was not ruptured by disobedience. When shall we reproduce him? When shall his great mission be consummated in us?

There are three mountains around which I wish to linger—Mount Sinai, on whose summit the law was re-enacted; Mount Calvary, whereon the law was vindicated; Mount Tabor, on which the law was glorified. Sinai shall teach me my duty, Calvary shall impart to me strength, Tabor shall light up my path to the eternal heavens.

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## IV

## THE LAW OF REVERENCE.

REVERENCE is among the noblest and most useful virtues of our nature. It is a knightly trait. Its action is twofold—it ennobles him who reveres and honors him who is revered. What charity is to humanity, patriotism to country, love to home, reverence is to all that is worthy of our esteem. Comprehensive in its sweep, it includes veneration, admiration, adoration. It bears relation to superiority, to authority, to benefaction. In its largest sense it is veneration for antiquity. As the present is the outgrowth of the past and the future is born of the present, reverence recalls the “Olden Time” with gratitude and delight. It is not possible for us to sever the present from the past without immense loss. We are the students at the feet of the greatest poets, greatest writers, greatest philosophers. There has been but one Homer, one Plato, one Cicero. With all its rapid strides the world has not outgrown its debt of gratitude to these illustrious names, nor has the luster thereof been eclipsed by their successors.

Standing forth in their supernal glory they challenge the best and greatest of to-day to enter the arena and compete for the prize.

Reverence esteems seniority and pays homage to age. The Athenian youth were taught and were accustomed to rise in the assembly when the aged entered. Would that this were the custom of to-day in our fair America. But, alas! for the degeneracy of our times wherein we live, the venerable and the aged are expected to do obeisance to the beardless and the brainless. Wisdom belongs to age. Experience is accumulated knowledge, and while it is the dearest it is the best of human teachers. Reverence regards the household with affection and embalms in the sweetest flowers of domestic love that inspired saying, "Honor thy father and thy mother." Honor thy father because he is thy father, honor thy mother because she is thy mother. Parental imbecility is no excuse for filial irreverence. He who treats with disrespect a parent merits public denunciation. The children of America could learn from the heathen Chinese parental respect, and it would not be altogether unprofitable, either, for the parents of America to send their children to school in China, if for no other purpose than to learn obedience.

Reverence is the expression of gratitude due a

benefactor, whether human or divine. Wherever good has been expressed or bestowed there the emotions of gratitude should flow, and no stinted recognition of indebtedness should be given. Ingratitude breeds irreverence, irreverence impiety, impiety a blasted manhood. Reverence bows in homage before the majesty of authority, before the authority of law. It is not for the citizen to inquire whether the law is good or bad. It is enough that it is the law of the land, whether that law is born of the right of possession or flows from human consent or the compact of government. If the law is bad, let it be properly repealed, but so long as it bears the seal and sanction of the majority of the people the citizen should bow in reverence before it. This is a lesson we have yet to learn as a people. Here and there are bright examples of the appreciation of authority; but what is needed at this time is an assertion of the authority of law because it is the legislative will of the people, and that, as such, it must be obeyed at all hazards; that it is not to be prostituted, nor evaded, nor ignored, but to be obeyed; and to maintain the authority of government and the majesty of the law every gun in the navy and every soldier in the army should be brought into requisition.

Reverence takes cognizance of superiority of station.

The administrator of law is not only the representative of the same, but of the will of the people, and in a high sense is the representative of the Infinite Sovereign of the universe. By common consent men have agreed that the person of a ruler is sacred. He may be unworthy of the plaudits and respect of the people in his personal character; nevertheless, for the benefit of community, for the benefactions issuing from the respect due such a person, men everywhere have said that the person of a ruler shall be treated with respect.

I have seen the Sultan of Turkey ride through the streets of Constantinople on his magnificent charger to the Mosque of Eyoub, to gird on the sword of state, while the multitudes prostrated themselves in the dust before him. Standing in the city of Rome I have seen gentle women and elegant men fall down in the slush of the streets as the Sovereign Pontiff passed in his royal carriage from palace to palace. I have seen the Czar of Russia—autocrat though he is regarded—receive the homage of his subjects, when fifty thousand Russians uncovered as his Imperial Majesty passed. Of the personality of these rulers, whether worthy or unworthy, I say nothing, but speak of the innate conviction of mankind, that reverence is due authority. The Highest has said “Thou shalt not

“speak evil of the ruler of thy people.” Whether the chief magistrate of this republic is of one party or of another he is entitled to the highest respect as the representative of the American people, and the citizen should be esteemed a criminal who, by voice or by pen, shall speak irreverently of the President of the United States.

Three of the ten commandments are personal. The first is, “Thou shalt have no other gods before me,” of which we have spoken in a former chapter. The second is, “Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth ;” which is a prohibition against the formation of any attempted similitude of the Creator, of wood, of clay, of stone, of iron, of brass, of silver or of gold ; for he is without body and without parts, the heavens cannot contain him. There can be no representation of him, as there was none when he gave the law on Mount Sinai. He thereby limits the mission of the artist, whether by the pencil or the chisel, that he shall not presume to represent the Almighty. This is not a condemnation of art, as held by Mohammed and as taught by Philo, the learned Jew of Alexandria, Egypt, and as asserted by some modern infidels. Art has an ennobling mission

to embody the most beautiful traits of the human character, to express the loftiest sentiments of the human mind, to convey to us the characteristics of the Saviour divine.

There is an innocent and beautiful Christian art which has a beneficent mission of rare power of representation, depth of sentiment, lofty expression, of historic facts, of noble attributes, and of divine graces. Art is embodied thought. God created the sculptor and the painter for a holy mission. The glory, the nimbus, and aureole are symbols of light and sanctity. The dolphin is the symbol of the apostles, of Christians, and of baptism. The lamb is the symbol of Christ's gentleness, the lion of his courage, and the pelican of his sufferings; the latter tears open her breast to feed her young with her own blood. The olive is the emblem of peace, the lily of purity, the palm of triumph. Christian art has a high mission to represent duty, truth, and sensibility, which awaken within the soul corresponding sentiments and feelings. I am justified in this assertion by the fact that Solomon's temple was formed after a divine pattern. And in that holiest of all temples there were carved flowers of cedar-wood, two cherubim of the same material eighteen feet high, with wings eighteen feet from tip to tip, covered with gold. And on the

walls were carved in *relievo* figures of cherubim, flowers, and palm-trees. And within that glorious house was a molten sea, eighteen feet in diameter and nine feet high, resting upon twelve oxen, three facing each point of the compass, and ornamented with a border of oxen and cherubim.

The mission of the artist is as vast as nature and co-extensive with human history. He is to place before us the ideal, the historical, and the biographical, and is to appeal to all that is noble and refined in the human mind. Take, for instance, Thorwaldsen's statue of Christ, now in the little church of Santa Martina, near the forum of Rome. It is the sculptor's conception of the man Christ Jesus, which is the most marvelous work of the kind ever produced. Stand before it, and it woos you by its gentleness, it awes you by its majesty. It is a sublime combination of dignity and benevolence. The figure is colossal and the attitude commanding. The hands are outspread in the act of blessing and the head inclined forward as if looking upon the object of benefaction. The head is large and well-balanced. The hair is parted in the center and is thick and flowing. The features are manly and the countenance expressive of wisdom, self-possession, and benevolence. It is Christ in the glory of his young manhood.

Take Guido's famous picture of "Hope," now in one of the palaces of Rome. The artist has seized the transitional moment when the mind is passing from despair to hope. The tear is yet on the cheek, while the smile lights up the whole face.

Take Raphael's representation of the "Transfiguration," the last and greatest picture of that immortal master, and justly considered the first oil painting in the world. It now adorns the Vatican, renowned for its works of art. It is a combination of shame and glory, of misery and happiness. How grand that picture!—the opening heavens, the descending prophets, the sleeping apostles, the Saviour crowned with glory. At the base of Tabor are the afflicted father, with his more afflicted son, the excited crowd, and the unbelieving apostles, all awaiting the coming of the Lord. What could bring to the mind more vividly those great truths than that great masterpiece of the genius of Raphael?

Art has a high mission. It is divine, yet, like every great and good gift, it is abused. Its nudeness is an offense against Christian decency. Christian men and women should every-where frown upon this abuse with withering condemnation. The design is to excite the baser passions. No apology can be offered to justify this unholy gratification. No refinement of



taste, however exquisite, can be offered in justification, for the sight of the eye affects the mind. In vain do men plead, "Unto the pure all things are pure." Some suppose this means that a very pure man will never see impurity in any object—a sentiment which is as absurd as if vice were not vicious to a pure man's eye. Immorality before such a person *is* immorality. The text means: "Every thing that belongs to a pure man is pure, but nothing that belongs to the defiled and unbelieving is pure; even their mind and conscience are defiled." A pure man would not possess a Venus of Titian. Such a picture is not high art. Such creations of genius reflect no honor on Christian homes. They are libidinous; they excite the lowest passions of the young. Such filthy subjects as "Leda and the Swan," "Danaë," "Venus and Adonis" are defiling. The French school of art has a facility for putting vice forward in voluptuous and attractive forms to the young while the moral is hidden in the corner. Besides the seductive influences of such obscenities upon the young, every nude-pictured female presupposes a nude real female sitting before an artist as his model. Shall we adopt Greek culture in the place of Christian ethics? Shall we make indecencies fashionable? Shall we prostitute art and make it minister to vice instead of virtue?

If the second commandment condemns art at all it is that art from which flows impurity. But the intent of the second commandment is to prohibit the creation of an image of any thing to be worshiped or to represent the true object of worship. It contains two prohibitions: "Thou shalt not make," and "Thou shalt not bow down thyself to them, nor serve" what thou hast made. There is a difference between a graven image and a likeness. These terms are not tautological. Some say that the distinction is made between an idol, which is nothing, which has no reality in the universe, and a beast or bird, which may be enshrined for worship. Others suppose that the difference between these expressions is the difference between the seen and the unseen, as the bird and the beast are seen, but God is the unseen. "Thou shalt not make unto thee any graven image," an engraving, "or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them nor serve them." The great God cannot be symbolized. He did not appear on Horeb in a figure or in an image. Thus we have in Deuteronomy, chapter iv:

"Take ye therefore good heed unto yourselves; for ye saw no manner of similitude on the day *that* the

LORD spake unto you in Horeb out of the midst of the fire ;

“ Lest ye corrupt *yourselves*, and make you a graven image, the similitude of any figure, the likeness of male or female,

“ The likeness of any beast that *is* on the earth, the likeness of any winged fowl that flieth in the air,

“ The likeness of any thing that creepeth on the ground, the likeness of any fish that *is* in the waters beneath the earth :

“ And lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, *even* all the host of heaven, shouldest be driven to worship them, and serve them, which the LORD thy God hath divided unto all nations under the whole heaven.

“ But the LORD hath taken you, and brought you forth out of the iron furnace, *even* out of Egypt, to be unto him a people of inheritance, as *ye are* this day.”

It is said in 2 Chronicles respecting Manasseh, for which he is condemned : “ And he set a carved image, the idol which he had made, in the house of God, of which God had said to David and to Solomon his son, In this house and in Jerusalem, which I have chosen before all the tribes of Israel, will I put my name forever.”

How often and how hard men have tried to produce a representation of God! Prior to the twelfth century the artist represented Jehovah under the symbol of the palm of a hand, issuing out of the clouds—seen in pictures of the Baptism, the Agony, the Crucifixion, and the Ascension of Christ—the hand opened in the act of benediction to welcome Jesus to his throne in glory. Then the face of God was painted in the clouds, surrounded by a halo of glory. Next the artist delineated a bust, then the whole figure. And finally, at the end of the fourteenth century, the Romish artist represented God the Father as a venerable man with a triple crown upon his brow, illustrative of his sovereignty over heaven, earth, and hell.

God said to the Hebrews: “I did not appear before you under any similitude. I have given you no conception nor idea of my person. You cannot embody me in stone. You cannot paint me on canvas. You cannot cast me in bronze. I am ubiquitous. I am without body, without parts, without form; therefore do not attempt a representation of me, for the effort will be a failure.”

This law also prohibits the creation of a likeness of any thing in three worlds to be the object of worship. It is an old legal maxim that “all law is based upon a

previous conception of the necessity for the same, and supposes the actual or possible existence of the evils therein forbidden." So the Almighty gave this commandment in recognition of these great principles. Looking down through the coming ages he foresaw the tendency of man to worship an image. You cannot think of any thing in the sky, in the air, in the water, in the earth, that man has not embodied in clay, or wood, or stone, or brass, or silver, or gold, and worshiped. The pantheon of idolatry is a universe in miniature.

The third personal mandate is, "Thou shalt not take the name of the Lord thy God in vain : for the Lord will not hold him guiltless that taketh his name in vain." This command is susceptible of a threefold violation : by sacrilege, by blasphemy, by profanity. Sacrilege is the desecration of things sacred to the Almighty. This was the offense of Belshazzar when he sent to the temple of Belus and removed therefrom the golden vessels which had been carried away from the temple in Jerusalem, and out of the golden cups he and his princes drank wine to the gods of Babylonia ; and to rebuke this sacrilegious act the hand of God appeared on the wall of the banqueting hall, "Mene, mene, Tekel, Upharsin." It was sacrilege when the money-changers made the temple of Jerusalem a den of thieves, and had driven their oxen therein—within

the sacred precincts—and brought the doves for sacrifice within the holy place. Rising in the indignation of a great reformer to restore an ancient religion to purity and power, the Master drove out the oxen, and in the confusion the tables of the money-changers were overthrown. It was sacrilege when Simon Magus proposed to enter the Christian ministry by the offer of a large sum of money, thereby desecrating the holiest calling among men, and to secure for himself the miraculous power which he had seen exercised by Peter and John. Sacrilege is the desecration of whatever is sacred to human love. All civilized peoples have esteemed the grave-yard sacred as a sanctuary because it is the place of buried affections. Upon the façade of every temple dedicated to the true and living God is inscribed these exalted words: “Holiness becometh thine house, O Lord, for ever.” It is a place where his name is recorded, where his honor dwells, where his presence is manifested, and where the most reverential aspect should be displayed, the most reverential thoughts entertained, the most reverential spirit cherished.

Blasphemy is the ill-treatment of the person of God. It is the aspersion of his glorious character, it is the denial of his existence, it is the attempt to alienate the affections of his friends from his person and his

throne. Blasphemy is committed when his providence is held in contempt, his attributes depreciated, his creation set at naught, his wisdom ridiculed, and his claims treated with scorn.

Blasphemy relates immediately to the person of the Creator. Old England, grand in her religious history, has enacted a law for the punishment of the blasphemer, because his act is an insult to the majesty of heaven. In her jurisprudence she has recognized God's right to the worship of mankind, and that nations are the defenders of that right. In some of our own States there are enactments corresponding to this English law. Such legislation is the highest wisdom and the simplest duty, for he who speaks evil of the Creator should be considered a criminal against society and a sinner against heaven. There is nothing so shocking to refined taste as to listen to words destructive of our reverence for the personal character of the Almighty. It is *particeps criminis* to lend the ear to a notorious blasphemer, born of hell, whose chief mission is to pour contempt upon that supreme and glorious Being who has brought us into existence and preserved us by his benefactions. One could go to the judgment with greater hope of escape with any other sin upon his soul than to have loaned his presence and paid his money to hear his Creator

cursed and made the butt of ridicule amid the ribald laughter of infidels.

In the exaltation of his glorious person he is far beyond the insults of his creatures. His empire is the universe; his dominion is over all the works of his hands; his power is without limit, the heaven of heavens cannot contain him; he numbers the stars and calls them by name; he speaks and it is done; he binds the sweet influences of the Pleiades and looses the bands of Orion; he brings forth Mazzaroth in his season and guides Arcturus with his sons. He exclaims to men and angels, "If I were hungry I would not tell thee." All things are his, whether on earth or in heaven. He does not demand our reverence because it would add to his glory, but because of the reflex influence on the reverential mind and upon his intelligent creation. Our prayers, our hymns, our sacraments are not for him, but for ourselves. To reverence his glorious person is to exalt our own condition. How profound the reverence of Christ for the person of his divine Father! What feelings of obedience, what entireness of consecration, what unfailing loyalty he displayed! Man values a good name because of the rights which belong thereto. God has higher reasons for this demand: the benefits which shall accrue to the devout and reverential.



Every word is emphatic in the old Hebrew law for the protection of the divine name. "Thou shalt not *take*"—that is, to bear, to lift up, to mention; "Thou shalt not take the *name*"—that is, the designation by which God is known—his name cannot be separated from his person; "Thou shalt not take the name *in vain*"—that is, thou shalt not use his name for a vile or useless or evil purpose; thou shalt not use it to the injury of another, nor use it lightly or irreverently, for he who does shall not be held guiltless—that is, shall not be regarded innocent.

There are three ways in which men profane the name of God: by false oaths, by useless oaths, and by profane oaths. An oath is an appeal to the Almighty that a statement made is true, that a promise given will be performed, and in attestation of the innocence and sincerity of the deponent an appeal is made to God as an omnipresent witness. It is a solemn invocation to witness the uprightness of the deponent's intention and the conscious ability to perform the oath recorded.

The theory of an oath is that while men will naturally speak the truth, yet, in attestation of their sincerity, they invoke his justice and wrath and punishment upon the offender. There are times in a man's life when an immediate evil seems available by

swearing falsely ; hence men are under tremendous temptations by the prospect of immediate good, and for the sake of the avoidance of impending evil they are willing even to call God to witness to a lie and to invoke his wrath upon them.

There can be no doubt but that an oath is indispensable to the administration of human justice and to the well-being of society, especially in view of man's depravity and the strong inducements to swear falsely ; hence society has created what is known as perjury. I say " created," for perjury is a human creation, suggested by the divine prohibition. In some countries both the witness and the criminal are tortured, that the truth may be extorted. But in civilized countries the oath is instituted as the test of one's sincerity, and perjury is regarded a crime, in view of the present condition of society. The oath is a necessity both for the protection of the innocent and the punishment of the guilty. Civil government has therefore a right to create such a crime—that is, to designate a certain act called perjury, and to punish it accordingly.

And what is the prevalent cause of this crime against the honor and rights of society ? Primarily, the multitude of oaths instituted by civil authority to attest the sincerity of the deponent. Oaths are so frequent now that whenever man is called to depose

he is required to swear by the attributes of the eternal God. When one is inducted into a petty office or called to certify the truth of a transaction he is required to make a solemn appeal to the Creator. It is not too much, therefore, to charge this abuse upon civil government. An oath should be of rare occurrence, and only on occasions of the most solemn import, when the crimes of murder and treason are charged, or when the solemnity of the occasion demands such an appeal.

For nine tenths of the oaths there should be substituted a signature or solemn affirmation, to which should be affixed penalties corresponding to those now attached to the crime of perjury. Doubtless the prevalence of this crime is due to the irreverent manner in which oaths are administered. Go into your courts of justice, and not unfrequently the administrator is a bloated debauchee; go to the polls on election day and observe the irreverence of the administration. It is no wonder, therefore, that God is brought into contempt and his name treated lightly. It is not possible for us to estimate the punishment due such an offense. He who calls God to witness to a lie and to his deep hypocrisy, and with his polluted lips will say "so help me God," will receive swift destruction that will roll over his falsified spirit like

a sea of fire fanned with the wings of a tempest, when God in his wrath shall rise and pour forth his fury on the perjured soul.

Whenever the name of God is used for an evil purpose it is irreverence. One man can impose upon another and the awful name of Jehovah is invoked for the consummation of the evil deed. History is full of illustrations: Pope Urban and Peter the Hermit called all Europe to arms in the name of God, to fall like an avalanche upon the defenseless people of Palestine, to rescue an empty sepulcher from the hands of the Turks; but the storm of wrath came at last when Saladin the Great, on the battle-field of Kurûn-Hattin, near the Mount of Beatitudes, rose in the strength of the true God and swept the Crusaders from the Promised Land. When Madame Roland ascended the scaffold in Paris to be beheaded she exclaimed, "O, Liberty, what crimes are committed in thy name!" So all history cries out, "O, God, what crimes have been committed in thy name!"

How terrible the persecutions on the rack, at the stake, in the Inquisition, which have been instituted in the name of Christ.

And this irreverence of God's name is seen in the useless oaths of every-day life. Among the Jews oaths were both private and judicial. Some were

of a purely voluntary character. Abram took two oaths; one to rescue his nephew Lot from the hands of his captors, and another that he would not partake of the spoils of war: "and Abram said to the king of Sodom, I have lifted up mine hand unto the Lord, the most high God, the possessor of heaven and earth, that I will not take from a thread even to a shoe-latchet, and that I will not take any thing that is thine, lest thou shouldest say, I have made Abram rich: save only that which the young men have eaten, and the portion of the men which went with me, Aner, Eshcol, and Mamre; let them take their portion." Gen. xiv, 22-24. So at Beersheba (which signifies the well of the oath) he made an alliance with King Abimelech. Years after Joseph took an oath to his dying father that his body should be borne from the land of the Pharaohs and deposited in the cave of Machpelah. It is also recorded in the book of Hebrews that God himself once took an oath to Abraham, when he swore by himself, because there was none greater by whom to swear.

"For when God made promise to Abraham, because he could swear by no greater, he swore by himself, saying, Surely blessing I will bless thee, and multiplying I will multiply thee." Heb. vi, 14. But there was a time in the history of the Jews when

private oaths culminated in irreverence by the frequent use of the name of the Most High ; hence the reproof of one of the prophets : “ Because of swearing the land mourneth.” In the days of the Saviour the oath became irreverently frequent, and in his Sermon on the Mount he reproved the evil :

“ Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths :

“ But I say unto you, Swear not at all ; neither by heaven ; for it is God’s throne :

“ Nor by the earth ; for it is his footstool : neither by Jerusalem ; for it is the city of the great King.

“ Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

“ But let your communication be, Yea, yea ; Nay, nay : for whatsoever is more than these cometh of evil.” Matt. v, 33-37.

But in this the Saviour does not condemn private and judicial oaths, when taken on solemn occasions and for a noble purpose. His condemnation is against useless swearing, as, when a man might swear that white is white, or marble is marble ; that he will give his head if a certain promise is not kept ; that he will give his life if a given pledge is not redeemed. What evils come from this useless

swearing! It is not done with a kiss on the Bible, nor always with a solemn appeal to God, but in a light and trifling manner, under the impression that the words so spoken will be more highly esteemed.

There is a third violation of this old law in what is called profanity—characteristic of all nations, of all ages, of all conditions in society. Some divines ascribe this universal habit to depravity; but all depraved men are not profane. We must look for other causes. It is largely attributable to poverty of language. Forcible emotions demand forcible expressions; intense passions seek utterance in intense language. When the passions are deep and aroused, when a man's temper burns like a mountain on fire, then words are inadequate to express his excited emotions. He appeals to hell, with its infernal agencies, to heaven, with its glorious thrones, to eternity, with its unnumbered centuries, to God, in his awful majesty. Apparently only these extraordinary terms seem to satisfy the extraordinary temper of his soul. Like the barking of a dog, the roaring of a lion, the braying of an ass, he gives forth sounds which have no logical expression. It is a fact that in the positive part of our nature the voice rises with the passions and the passions with the voice. Wesley knew this, and requested his brethren, in the transaction

of ecclesiastical business, to speak in whispers. Men remarkable for their profanity give evidence of their poverty of language in their constrained silence when in decent society, who, among boon companions, give full vent to their profane vocabulary in the most flippant manner.

And how many are the evils of this prevalent social vice! It destroys good taste, which naturally belongs to an accomplished gentleman; it is subversive of self-control. He is a slave to his passions who is a slave to his voice. Profanity is largely a fashion; the young learn from the old. The beautiful boy who has been reared in the lap of piety, whose mother taught him to sing his vesper hymn and offer his matin prayer, follows the prevalent custom when, for the first time, he hears a profane oath; in process of time his profanity becomes a habit of his soul, and thus vice is handed down from generation to generation. Better that men would swear to the silent heavens or respond to the thunder than to swear in the presence of sweet childhood.

How vast are the motives against this social vice! God has said, "I will not hold him guiltless that taketh my name in vain." This prohibition is benevolence acting by law; it is for man's sake. When the last profane tongue is silent in the grave, and the



soul that used it is with the lost, then the glorious God will live surrounded by the highest hierarchy of angels; cherubim will fold their wings in reverence to cover their faces in his presence, and will banquet his ear with songs of praise. While he cannot be personally affected by the language of the profane, yet profanity traduces the soul, wrecks the stamina of our moral being, corrupts the fountain of life. What blessings are promised to the reverent: "I will set him on high because he hath known my name." And towering above all these considerations is the sublime fact that reverence for God's name is the foundation of all virtue. "The fear of the Lord is the beginning of wisdom;" it is the supreme reason of virtue. Profanity is the abuse of the exalted mission of language. Language is the undying historian of the grandest thoughts of humanity; language embodies the scientific thought of the ages and embalms the poetic genius of the illustrious past, that soothes the soul with its delightful aroma. Language is the medium of communication between God and man. Language is given for the noblest purposes—to instruct the intellect, to educate the conscience, to elevate the feelings, to exalt life, to express our devotions to God.

The Turks were wont to illustrate the power of the

name of Allah upon the character and destiny of the young. One of their kings summoned to his presence his three sons, and before them placed three sealed urns. One urn was of gold, another of amber, the third of clay. The king invited his oldest son to choose which urn he thought the greatest treasure. Choosing the vase of gold, on which was written the word "empire," he found it full of the blood of those slain in war. The second son chose the vase of amber, whereon was written the word, "glory," but within were the ashes of those great men who had created a sensation in the world. The third son took the remaining vase, which he found empty, but on the inside (by order of the king) the potter had inscribed the name of God. The king demanded of his wise men which of the three vases weighed the most. The men of ambition said, the vase of gold; the courtiers answered, the vase of amber; while the sages declared for the vase of clay that bore the name of Allah. "Hallowed be thy name."

## V

## THE LAW OF REST.

INDUSTRY is a boon to man. Work is devotion. Labor is obedient to the constitution of nature, whether the activity of the mind or the exercise of the muscles. Indolence is attended with a long train of personal, domestic, social, and national evils, while industry is promotive of health, wealth, and happiness. Without application it were not possible for us to advance in the path of civilization. The intellectual attainments of our day are the glory of the toilers by day and the toilers by night. The men who accomplish most for humanity have been the greatest workers. It is one of the sad mistakes of our times to divide mankind into two classes and to give the honorable title of "working-classes" exclusively to those who are muscle-toilers. Men who labor with the brain are members of the same honorable fraternity. He whose labor is physical has it far easier than he who is ever on the mental strain. The day-laborer accomplishes his task, repairs to his home, receives his evening repast, says his prayers, and retires

to sound sleep; while the brainy man not unfrequently spends his nights in thoughts on the morrow. If the opinion prevails that the man who is at the head of great establishments, employing thousands of operatives, and wielding immense wealth, is the most restful man in the world, the impression is a fallacy and is born of ignorance. The most anxious men in society are the men of brains.

It is an old law for the race that "He that will not work, neither shall he eat." It is not optional with a man whether he shall obey this law or not. There is as much holiness in working six days in the week as there is in resting on the seventh day.

Indolence is the curse of man, and is reprobated by the Almighty. It is a mistake to suppose that man can ever be in such a position, financially or socially, as to relieve himself from the obligations of activity. Wealth is no excuse, fashion is no apology. It is a man's solemn and religious duty to be active for himself and for others, and these activities run through the six days of the week. There is but little prejudice against those who belong to what is known as the "higher classes of society" if they obey this law: but that which provokes those known as the "laboring classes" is to see these men of fortune wrapped in the selfishness of wealth, spending their money for

the gratification of their lusts and passions, with an utter disregard for the comfort of the suffering and the needy.

We can recall persons that are millionaires who receive the benedictions of the poor every day, and we can recall the millionaires who are damned by the poor every night. The prejudice is not against wealth, but against the abuse of it. Humanity instinctively hates selfishness, and to-day the war is not against capital, but against the prostitution of capital for the gratification of selfishness. When those who have been thus favored shall realize this fact, they will become the benefactors of mankind and the poor will bless them.

Rest is essential. The human body is a clock to run six days. Its wonderful machinery is constructed on mathematical principles of time, bounded on every hand by the law of limitation. The Creator could have constructed a human machine to run ten days, as the French supposed he had. He determined that there should be so many rest-days in every calendar year.

The planets mark the days, the months, the years; but God reserved to himself the right to give a septenary law to man, and that it might come with greater force, that its majesty might be more apparent,

that its benevolence might flow from his own heart, he said: "Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: and let them be for lights in the firmament of heaven, to give light upon the earth: and it was so." These heavenly time-keepers indicate the other divisions of time, but they give no indications of the week. There are astronomical causes for the day, the revolution of the earth upon its axis; for the month, the passage of the moon from one point of the heavens to that same point again; for the year, the movement of the sun through the twelve signs of the ecliptic. But the division of time into weeks—periods of seven days—has no foundation in any known or visible septenary change in nature. It is a purely arbitrary division of time and is coeval with the history of our race. Its first mention is in connection with creation, and is not again mentioned for sixteen centuries, till the days of Noah, who on the seventh day sent forth the dove from the ark. Six hundred years thereafter it is spoken of in connection with the marriage ceremonies of Jacob and Leah, and from that time on to the present it has blessed mankind.

Investigations have demonstrated the existence of this septennial law. The British Parliament in 1832

appointed a committee, with Sir Robert Peel as chairman, to investigate two facts: whether men who labor six days in a week are healthier and live longer than those who labor seven; whether they will do more work and in better manner. Experiment was made on two thousand men through a series of years, who were required to work seven days in the week. To render them contented, each man received double pay for his Sunday work. Two evils followed—physical exhaustion and spiritual demoralization. This law is also applicable to the animal creation, and holds good as to beasts of burden. It has been tested on a hundred horses which were worked ten consecutive months in the year, each day in the month, and then allowed to rest two months in succession, and that continuously; and on a hundred horses which were required to work six days in the week and were allowed to rest on the seventh; and it was found that the latter produced one ninth more valuable services. So this septennial law seems to run through the whole creation and is as applicable to inanimate matter as to man and beast. A great chemist has discovered its applicability to a bar of iron. Take, for instance, a clipping from a rail of iron or steel. At the moment of use place it immediately under a microscope and you will see that the particles have been

disintegrated, cohesion has been lessened. But watch those particles under the microscope and you will see that they re-adjust themselves as they regain their cohesion and tenacity. The constant jarring and friction cause the metal to lose its tenacity, to become brittle, and to disintegrate; but rest will restore the equilibrium of the disturbed parts.

This great law is true of man intellectually. The mind must rest. It was the profound remark of Aristotle that the end of labor is leisure. Intensity of work, with little regard to the needs thereof, is in our days exalted to a virtue. The exercise of our mental faculties is necessary to our highest enjoyment; but there is a bound beyond which mind cannot go. Sir Matthew Hale said that he prospered during the week according to the degree of fidelity with which he observed the Lord's day; that his discernment was more clear, his judgment more sound, and his whole personality more vigorous and valuable after the repose on the holy Sabbath. Wilberforce ascribed his mental activity to rest on the Sabbath day. And what is the story of those who have disregarded this restful period? Unrelieved, constant, wearisome work dwindles the body, contracts the soul, renders the temper irritable, and then issues petulance, insanity, suicide of the overworked, hampered



in body and hampered in mind. The vascular excitement of the brain never permitted to subside, anxiety and sleeplessness ensue, the digestive functions give way, nutrition is impaired, a sense of wretchedness is ever present; then come palsy, apoplexy, fever, death. Such was the experience of Sir Humphrey Davy, who in the progress of his brilliant professional career was smitten with nervous disease which compelled a sudden and long pause in his splendid researches that were filling all Europe with admiration. Such was true of Hugh Miller, who had toiled day and night upon his last great work, *The Testimony of the Rocks*. He took little sleep or exercise, became conscious that his mind was on the verge of ruin, and ended his days in suicide. Such was the case with Cavour, Italy's greatest statesman, who often felt, as it were, the poniard passing through his brain. And what is the result? Less work is done; what is done is not well done; man dies before his time; the world is deprived of his experience and researches.

This is the mournful history of literary men, poets, philosophers, orators, statesmen, scientists. This is the history of the man who dies from overwork, whose whole life has been disobedience to a principle so beautiful and applicable to men in all ages.

If this law is so valuable to man relatively, as an individual, what must be its value as to others? Society is bound together by mutual and reciprocal relations, by the natural relations of capital and labor; but the oppressions of wealth and power demand the enactment of law for the benefit of children, of servants, and even the dumb brutes who obey man's behest. Nor is the stranger exempt who is within our gates.

The Sabbath is the working-man's day; it is his Magna Charta; he should stand by his rights. As if by anticipation of the laborer's position in society and the greed of capital, the Almighty stands between the employer and the employé, saying to the one, "Six days shalt thou labor," and to the other, "Thou shalt not compel another to work on the seventh day." When will the working-man realize that Sunday is his by right? Yet a clamor is raised for a Sabbath that is in no sense sacred. It is an historical truth that there is no middle ground between a sacred Sunday and a secular Sunday, and where the sacred Sunday gives way to what is called the holiday, the holiday in time is superseded by a secular Sunday. This is a universal fact. In many foreign nations the attempt has been made; the first cry was for a holiday but the holiday soon gave way to a day of toil. The

temptations of wealth are immense; money is preferred before pleasure—all this work to feed this greedy monster. Wealth may be the worst of despotisms—a despot cruel as death itself.

The German government has published a marvelous work in three volumes connected with the home department. The most industrious and intellectual men of the empire have been employed through a period of ten years to gather facts touching this one question—"What is the effect of Sunday toil upon the people?" A thousand pages of the work are devoted to this one inquiry. Four hundred commercial and industrial establishments were brought to the stand to testify, and thousands of people who had hitherto worked on Sunday were called to bear testimony. The answer is, that the result of the holiday was to make a secular day, and toil became continuous and universal. The German Church interposed and asked for an hour or two, that the working-classes might attend the house of the Lord. According to this able report, the greed for more money became despotic; the covetousness of capital rose to tyranny. All the holy hours of the day were exacted from the poor man, who was compelled to toil by the sweat of his brow—simply to make contributions to those who had the capital. So much for Europe. In this country

I hear the clamor for Sunday amusements, Sunday papers, Sunday mails, Sunday railroads. I protest in behalf of humanity that the tendency of a holiday is to secularization. The protest is in behalf of those who must be compelled to toil seven days in the week to minister to the gratification of a class of persons who seek such gratification on the Lord's day. There ought to be a revolution in public sentiment—a revolution in the Church and out of the Church.

The cry for rest comes from hundreds of thousands employed on Sunday railroads, Sunday mails, Sunday newspapers. With an avariciousness that knows no cessation the people demand a Sunday paper, the delivery of their letters on Monday; but these come through hands that have toiled all day on the Sabbath, and all Sabbath night, to meet what is called the demands of advanced civilization. Let civilization perish, but let God's beneficent government be firm, and let his Sabbath law for humanity be vindicated forever. Men plead the law of necessity; but necessity knows no law when the high-born interests of humanity are at stake. The ancient law is, "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter,

thy manservant nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates : For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day : wherefore the Lord blessed the Sabbath day, and hallowed it. (Exod. xx, 8-11.)

We should distinguish between what is universal, what is national, and what is traditional in this old Mosaic law. The division of time into weeks is universal, and is not Jewish. In his controversy with Apion Josephus says :—" There is no city, Greek or barbarian, nor any nation where the Sabbath is not known ;" and the learned Philo calls the Sabbath " the festival of the nativity of the world." In this broader and grander sense this beneficent law is for all men and all ages. It derived its national limitation from certain prohibitions to distinguish the Jews from surrounding nations, and these inhibitions related to the kindling of fire, gathering of wood, and the length of a journey on that day. In process of time this noble institution for the benefit of man was overburdened with traditions, and the old superstitious rabbins added not less than forty prohibitions which were as foolish as they were exacting ; such as the peeling or roasting of an apple, the killing of a fly or a flea, playing on an instrument loud enough to waken a

sleeping child, not to travel more than a mile, not to lift a beast out of a ditch, not to light or put out a lamp, not to carry heavy burdens, not to defend one's self, not to touch money on that day—which is the only sensible prohibition of the forty. But God is not responsible for these absurdities; they are without divine sanction. Christ swept them all away when he said “the Sabbath was made for man.”

Seven times was Christ charged with Sabbath-breaking; seven times he was threatened with death for the supposed offenses, seven times he defended himself against the Church. On these seven occasions he did acts of mercy and deeds of necessity. The law he violated, which aroused such public indignation and inspired such murderous assaults, was it divine or human? The law of Mount Sinai does not forbid acts of kindness; it is the embodiment of mercy. Laws are silent when necessity compels; necessary actions are not forbidden therein. The law he violated was a human invention, a superstitious device, a monstrous caricature. Christ was the iconoclast. He destroyed the senseless traditions of the elders. He was no less the restorer of the true Sabbath, expanding the law in accordance with the original intent thereof, and exalting its spirit above any oral interpretation.

It was he who said the “Sabbath was made for

man." How simple and beautiful the import of the ancient law, "Remember"—recall, keep in mind, give it a prominent place in your thought, anticipate its coming with delight, remember it not as something of the past, but as a sweet day of mental and bodily rest to come at the end of six days of toil, so that when Saturday night comes man takes a farewell to this carking world and for twenty-four hours enjoys his sweet franchise! (Mark i, 21-35; Luke xiii, 10-17; xiv, 1-6; John v, 2-16; and vii, 16.) Christ proclaimed himself Lord of the Sabbath. On that day he taught the people some of his greatest discourses; he wrought his grandest miracles; he made journeys; he did acts of human kindness; he justified deeds of necessity; he smiled upon his disciples who plucked the corn in the fields; he quoted David's hunger as a justification for the violation of the canonical or ceremonial law, by eating the show-bread of the tabernacle to prevent starvation; he reminded his hearers that the show-bread was made on the Sabbath (Lev. xxiv, 8); that the priests' duties required them to hew the wood, light the fires, bake the bread, kill and offer the sacrifice; and that the victims offered on that day were twice as many as on a week-day. He also accepted an invitation to dine on the Sabbath in the town of Nain. His host was a chief of the

Pharisees, perhaps a member of the Sanhedrin—some Nicodemus or Gamaliel. The Jewish Sabbath dinner was a more sumptuous meal than on any other day. It was a threefold feast (Neh. viii, 10–12); but the preparations for the feast were made on the previous day. St. Luke gives the scene at the table and the table-talk (Luke xiv). And how did he spend the Christian Sabbath—the holy Easter to commemorate his resurrection? On the first Easter Sabbath he appeared five times to his friends—to Mary of Magdala, to other women, to St. Peter, to the disciples *en route* for Emmaus, and to his ten disciples; eight days thereafter he appeared to the eleven, when Thomas was there. This is the way in which he observed the Jewish and the Christian Sabbath—by mercy, kindness, necessity, useful journeys, festivities with friends, teaching the people, comforting his followers, and reminding all of the rest in heaven.

And how far can the State go in the recognition of this day of rest? The State is bound to intervene; the principle of reciprocity demands attention; rest for all men demands that all men shall rest; if one banker rest all bankers must rest, all merchants must suspend business, all professions must cease to labor. Uniformity and conformity must go hand in hand. Our government is not irreligious, but it is non-religious. It is a



government based on the authority of nature. The State is bound to legislate accordingly. The State's highest authority is "This is nature." The religious element is not therein involved. This is something that is older than revelation. We must distinguish between a civil Sabbath and a sacred Sabbath. The sacred Sabbath belongs to the individual. It is a matter of his personal conscience how he shall deport himself on his day of rest, but the civil Sunday belongs to the authority and majesty of the government. Sunday laws of rest are in every State in the nation, except California. There the law once prevailed, but it was abrogated to the disadvantage of the Golden State, to the corruption of public morals, to the dissolution of family ties, and to the high behests of liberty.

There is a clamor in this country for the substitution of a continental Sunday for our national Sabbath, with its quietude, restfulness, and religious tendency; it comes largely from those who were born on the other side of the deep, aliens to our Commonwealth, who are here for selfish purposes—to better their temporal condition; who have no sympathy with our institutions; who have no love for those great liberties which underlie our majestic government. I do not include all. At the sound of the tocsin of alarm,

intelligent foreigners would join hands with native-born citizens, to stand by the Sabbath of our forefathers ; but it is those less educated, or those reared in the atmosphere of infidelity, or of socialism, or of anarchy, who demand the substitution of a continental Sunday. Where that Sunday prevails what are the facts ? The toilers toil, places of public amusement are open, the churches are little frequented, the family is demoralized, society is corrupted.

The American Sabbath is coeval with the colonies of this great country ; and so long as men shall cherish the name of Washington, so long will they remember his military orders for the observation of the Sabbath. In 1776, Washington issued the following order : “ That the troops may have an opportunity of attending public worship, as well as to take some rest after the fatigue they have gone through, the general in future excuses them from fatigue duty on Sundays, except at the ship-yards, or on special occasions, till further orders. We can have little hope of the blessing of Heaven on our arms if we insult it by our impiety and folly.” And standing side by side with that illustrious man is Abraham Lincoln, who, in 1862, quoted from Washington and issued this order : “ The president, commander-in-chief of the army and navy, desires and enjoins the orderly

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observance of the Sabbath by the officers and men in the military and naval services. The importance for man and beast of the prescribed weekly rest, the sacred right of Christian soldiers and sailors of becoming deference to the best sentiment of a Christian people, and a due regard for the divine will demand that Sunday labor in the army and navy be reduced to the measure of strict necessity. The discipline and character of the national forces should not suffer, nor the cause they defend be imperiled by the profanation of the day or the name of the Most High. ‘At this time of public distress,’ adopting the words of Washington in 1776, ‘men may find enough to do in the service of God and their country without abandoning themselves to vice and immorality.’”

And then it is one of the sublime facts ever and anon appearing in our political history. At the Convention at Chicago that nominated Garfield, when Saturday night came, and some politicians were clamorous to continue the ballot through the rest of the next day, “No,” said Judge Hoar, who presided; “never! This is a Sabbath-keeping nation, and I cannot preside over this convention one minute after twelve o’clock.” We need just such statesmen in Congress, for there are men there that spend the first one or two months of the session in doing nothing but

drawing their pay, and then, at the close of the session, they crowd their work into God's holy day—"better the day, better the deed—" in justification of the violation of God's holy law. Away with such men! Give us a class of statesmen that will stand by Washington and Lincoln and Webster and those other great men who stand by the Almighty and his Sabbath law. The Huguenots of the Carolinas, the Quakers of Pennsylvania, the Dutch of New Jersey, the Roman Catholics of Maryland, and the Puritans of New England, when colonists, came to this country with a profound regard for the holy Sabbath. It is in this sense an American institution, because it is recognized by the Legislature of every State but one, because it is recognized by the general government, because we have demonstrated by a century of existence the value of a holy Sabbath to the physical and moral welfare of man.

Rising above all these considerations is the loftier one that every man has a moral nature to be cultivated, and for which educational forces are needful. Doomed to toil, perplexed with anxieties, the Christian looks forward to the Lord's day of rest when he can cease from the labors of the week, enter the temple of God to have his mind instructed and his heart tenderly moved to virtue and to duty. To him this is

the only memorial the Creator has left of creation. As God accomplished that work in six days and rested on the seventh, so he says to all his human children: "Remember the Sabbath day, to keep it holy." And as the companion memorial of the fact the resurrection of Christ is celebrated as the soft pure light of each Christian Sabbath dawns upon the earth. Here nature and revelation meet, the one demanding rest, the other calling man to devotion.

It is a beautiful thought by Hugh Miller that, while six periods of time were occupied in the creation of the world, God is employing the seventh period in the moral elevation of man. This elevation cannot be a work of creation, but of progression, and is to advance till Creator and creature meet in heaven.

## VI.

## LAW OF HOME.

HOME is a place of abode. It may be adorned with all the elegance that heart can wish, art create, and wealth procure; where pictures by the old masters ornament the walls; where the niches are filled with mute but attractive statuary; where by day the light streams through curtains of richest lace and by night falls softly from golden chandeliers; where fountains send up their sparkling waters and murmur their perennial song; where plants from every clime fill the conservatory with their beauty and fragrance; where birds from the tropics delight the eye with their gorgeous plumage and enchant the ear with their ravishing music; where the fruits of every zone and the delicacies of each revolving season tempt the appetite and gratify the taste.

Home may be a place where happiness waits on honest industry; where comfort comes from competency rather than from luxury; where the Bible spreads its banquet of wisdom and love, and prayer bears on

high the desires of the heart, and praise wafts to heaven the gratitude of the soul ; where the father is the priest, the mother the priestess, and the children the choir of sweetest song.

Home may be a place where want and wretchedness hold ghastly revels ; where bare floors, broken furniture, hard beds, tattered garments, and scanty fare are the emblems of distress ; where the face never smiles but in idiotic laughter or drunken carousal ; where love is consumed by perpetual hate ; where parents are the counterparts of depravity, and their children, born in sin, cradled in crime, are brought up for hell.

Forever associated with home are three fundamental ideas—family, marriage, parentage. The family is the oldest institution of our social life. It comes to us venerable with age. In all the ages, in all the nations, under all civilizations, it has been the bond of wedded union. The Creator divides our race, not by individuals, but by families, and thereby gives sanction to an institution designed for all time and to be the permanent source of domestic happiness and national wealth. In the family are the elements of an empire. As the fountain is more than the stream and the harvest more than the seed-corn, so the family is more than the State, more than the Church ; when

states are sundered and the churches are scattered the family remains.

Marriage is as old as time. Its design, obligations, rights, duties, muniments, and benedictions indicate its divine origin. It is not an accident that comes without cause or premeditation; it is not a human device for sensual gratification; it is not an expediency to meet an emergency; but it is an institution that lies at the foundation of society. It is more than a civil contract to be made and dissolved at pleasure; it is independent of the State in its origin and independent of the State in its destruction; it stands out sublime in its isolation and grand in its perpetuity; it is at once an act and a state; it is not so much a law as it is a relation, for the relation takes precedence of law. Law may be posterior to the antecedent relation, and we must therefore look upon this family relation as a state, containing the elements of perpetuity and independent of the transitoriness of human legislation. It is an institution whose originator is God. It is primal in its history and authoritative in its obligations. It comes to us with the sanction of a special act of the Creator, the Sovereign of the universe. The record of the first marriage is given with all the majesty and integrity of accredited history.

In its lofty design it includes companionship,



posterity, and purity. It is a relation of wedded love ; it is a union of two loving hearts ; its supreme end is affection, from which it derives its nourishment, but it is blasted, withers and dies without this, its native element. What was said of man so should be said of woman, "solitude is not good." The social nature must have its outlet, and the outlet is in the union of two human spirits, wedded by divine authority and bound together with the tenderest ties of a deathless love. There is no such bliss on earth as is found in two loving hearts, no such companionship as in the association of husband and wife, no such sweet fellowship as in their intercommunion. It is the sanctity of sanctities, the holy of holies of human life.

Out of this companionship flows posterity. No doubt the Creator had a choice in perpetuating the human race, whether by creation or generation. Angels are created ; they stand forth as individuals, with no other bond of union than a common creation. The race was started on the same plan. Adam and Eve had no father, no mother, and the organic law, "honor thy father and thy mother" was not applicable to them. They were originals—creations. The Infinite Father might have pursued the same course and peopled our earth by creation rather than by generation ; but he thought it wiser and better for

the race to give this bond of union to husband and wife and to secure to childhood the love and attention that should flow from parentage.

And out of this holy companionship comes the purity of wedded life. Purity admits of gratification within the limitations of law ; for all human passions are designed by the Creator for a beneficent purpose, and when gratified within the limits of law they are as pure as the prayer of a saint or the song of an angel. It is only when men carry that which is virtuous in itself to excess, when they seek gratification outside of the limits of law, that they become sinners against God and criminals against society. This purity of wedded life is protected by the seventh commandment.

The obligations of marriage are threefold : voluntary, monogamous, indissoluble. Marriage should be an independent, deliberate, love-choosing ; a solemn, independent acceptance. There should be no coercion, either by parental authority, or the creation of circumstances, or by false motives, or the gratification of pride and vanity. There should be the simple fact of mutual and reciprocal love between the parties ; and where this exists, all else being equal, that is the true condition and the right of matrimony and has the blessing of Heaven. How sad the mistake made by

parents, when from lower motives, even base motives, this holy estate is entered to gratify ambitions of life. Insane indeed must be that mother who would lead to the bridal altar a pure, beautiful, unsuspecting daughter, and wed her to a rotten carcass, because such a person has wealth or social position or bears the empty title of count or duke. There should be the exercise of volition, foursquare volition, an intelligent choice sustained by common sense—not called common because it is frequent, but because it appreciates due relations of life and of means to an end.

Marriage is monogamous; it is unity in duality; it can never be a trinity. It is a union of two to the exclusion of a third. The third can never be admitted. If admitted, then instead of heaven there is hell on earth, for the one that is rejected suffers from consuming hate and wastes away to the sadness of the grave. How intense the light nature throws upon this great fact. Nature is our great teacher. Nature is older than revelation. There are two Bibles in the world: the universe and the Scriptures—the latter a commentary upon the former; and he is a wise logician who builds all his religious faith upon natural religion, adduced from the constitution of nature. And what is this light of nature? Look at the equality in the proportion of the sexes, the males and females. It

is as one hundred males to ninety-four females. Take the population of our own country, running through a period of forty years :

In 1850, the whole population was.... ..	23,191,876
Males..... ..	11,837,600
Females. .... ..	11,354,216
Excess of males.... ..	483,384
In 1860, the whole population was. .... ..	31,443,321
Males. .... ..	16,085,204
Females. .... ..	15,358,117
Excess of males..... ..	727,087

No physiologist will presume to declare that he has discovered a law to regulate this numerical equality of the sexes. The theologians claim that it is one of the reserved rights of the Creator; and with all the advances of science, medicine, physiology, this great fact stands out in bold relief as the interposition of Providence.

In 1870, the whole population was. ....	38,558,371
Males. .. ..	19,493,565
Females..... ..	19,064,806
Excess of males ..... ..	428,759

The same thing is true in regard to the colored population.

In 1870, the colored population was. ....	4,295,960
Males. .... ..	2,115,380
Females.. .... ..	2,180,580
Excess of females. .... ..	65,200

It is a great fact running through the races. It is true of the poor Indian.

In 1870, the Indian population was.. ..	96,366
Males, matured... ..	26,583
Females, matured.... ..	30,464
Excess of females.. ....	3,881
Male children .... ..	19,740
Female children. .... ..	19,579
Excess of males. .... ..	161

The same is true of the census of 1880.

The whole population in that year was. ....	50,155,783
Males..... ..	25,518,820
Females.. ..	24,636,963
Excess of males. .... ..	881,857

Take five great European nations, France, Austria, Spain, Italy, and Prussia, which are military nations. The whole population was 138,000,000, and there was only an excess of 1,074,000 females; but add the standing armies of those nations in 1860 of 1,135,575, and it gives an excess of 61,575 males.

It is a curious fact that, while in 1860 there was in this country an excess of 727,087 males, there was in Great Britain an excess of about 700,000 females, so that in the two great branches of the Anglo-Saxon race there was an equality of the sexes as to numbers.

And these numerical facts confirm the tenor of the Holy Scriptures. Sometimes it is asserted that all the

famous characters of the Old Testament were polygamists; but this is an assertion made by those who are too ignorant to understand or too indolent to read. Look at the roll of honor of those who stood fast by the venerable and beneficent monogamous institution. There is but one case of polygamy on record from Adam to Noah, during sixteen hundred years, and that case issued in murder. Adam and all the antediluvian patriarchs, Abraham and Isaac, Joseph and Moses, Aaron and Joshua, all the prophets and all the apostles were advocates and supporters of duality in marriage; and, rising above all these in glory and authority, is the Saviour, who restored marriage to its primal purity of condition. He denounced simultaneous and successive polygamy, which was practiced in his day; and with the authority of Mount Sinai on his brow he called the attention of the people to the primal institution, and said, "From the beginning it was not so," when God created one man and one woman. And true to history, echoing, as it were, Moses on Sinai and Christ on the mount, St. Paul said, "Let every man have his own wife, and let every woman her own husband." With such an origin and with such sanctions, it is no wonder that this relation is indissoluble except for one cause, and that cause foreordained by the great Lawgiver of the universe.

Stability is necessary to society, necessary for the Church, necessary for the government. If the family ceases to be stable then all else is "shifting sand." Society must have a sheet-anchor; that sheet-anchor is the indissoluble family. Other causes may justify separation. An imbruted, intoxicated, indolent, insolent, incompetent husband, refusing to provide for his family, ceasing to be the house-band, may justify separation, both in the estimation of the civil and the divine law. But the right of remarriage does not necessarily flow out of the right of separation. Marriage may prove unhappy from many causes—from disposition, change of circumstances, disappointment; but such things enter into human lot and condition. Where the one justifiable cause exists, reformation in many cases is better than separation. Evils multiply where the marriage bands are sundered; divine grace may mollify what human nature cannot endure. A repentant husband and a patient wife may perpetuate a home otherwise to be broken and forever blasted. Of the two parties most concerned, woman should be the last to advocate the monstrous theory that marriage is a failure and that divorce is the only remedy for the evils thereof. Woman would be the greater loser. If she is permitted to dissolve the marriage-tie on the ground of taste and incompatibility, a larger percentage

of men would demand the dissolution than women. Man's love is more capricious, his temptations are more numerous and powerful, he has less to lose and less to suffer. A homeless woman is more to be pitied than a homeless man. The Church anticipated the mutations of time and the transitions of life on this holiest and happiest of relations; hence her beautiful ritual, wherein she requires all who approach her bridal altars to take each other "for better, for worse."

I am opposed to divorce except in extreme and extraordinary cases. Were marriage instituted for personal gratification or for domestic felicity its permanence as a social institution would not be of so great importance to society at large. Doubtless companionship is an underlying reason in the wedded life of two individuals, and flowing therefrom are mutual and reciprocal duties and enjoyments. When companionship is no longer a consideration for the perpetuity of this dual relation, whether from incompatibility of temperament or that familiarity that breeds contempt, or the superior attractions of another, the marriage tie might be sundered and the individuals return to the great unmarried mass of humanity. But the primal reason for this venerable institution, that comes down to us from the most distant past,



recognized by all civilizations and sanctified by all religions, is the welfare of childhood, that needs a mother's love and a father's protection. Of all animals the human infant is the most helpless known to mankind. It has neither instinct nor reason to protect its infantile days. Nature has ordained for it the ceaseless vigils of maternal love and the unceasing care of the paternal heart. Upon the proper development of its body, the education of its intellect, the unfolding of its moral nature, the future depends and the welfare of society is involved. In all the ages and in all types of society there has been sympathy for defenseless orphanage. There is no more powerful appeal to the sympathies of humanity than the defenselessness of the parentless child. What stronger argument can be offered against the separation of parents by divorce than the well-being of the offspring. Born into the world without their consent, children have a prescriptive right to the protection which flows out of the institution of marriage. To dissolve the wedding bands, no matter which parent becomes the legal guardian of the child, is to rob the child of that which by nature and of right is an inheritance.

There should be but one justifiable cause for the permanent separation of husband and wife with the

right of remarriage, and that under the most extraordinary provocations. Domestic infelicity is an immeasurable crime; it stings the heart as no other offense. It is a fire in the bones; it is poison in the blood; yet even this offense should be considered in the light of attendant circumstances before the marriage compact is dissolved by civil authority. Were there no such thing in the world as Christianity, and had we never heard of the one justifiable cause for separation and remarriage, as uttered by the Saviour, human nature would be the same, and an offense against the marital relation would be as criminal and destructive as now estimated. Nature is older than Christianity, and her voice is as authoritative as was the voice that uttered the Sermon on the Mount. The equal proportion of males and females is a colossal condemnation of the frequency of modern divorce. There is a woman for every man and a man for every woman. The system of modern divorce is legalized robbery of the inalienable rights of men and women. It is progressive polygamy; a marriage to-day, a divorce to-morrow, a marriage the day after. It is more abrupt and indecent than simultaneous polygamy, where the man is bound to provide for his plural wives. There should be such a revolution in our marriage laws as to make divorce difficult and marriage permanent.

As well might we have civil sanction for the dissolution of parent and child, for the disinheritance of children because of temper, for idleness, or negligence of duty. Marriage is something more than a lottery, something more than a chance. It is a choice for better or for worse. Looking, therefore, at the sanctity of home, at the permanency of society, at the well-being of the world, I would justify separation, without the right of remarriage, only in extreme cases, and absolute divorce, with the right of second marriage, only where the offense is justified by the most extreme provocation.

Out of marriage flows parentage, with its threefold rights—authority, protection, reciprocity. Father and mother are terms of sweetest endearment. These are the terms in the organic law, rather than husband and wife, and are significant of parentage, of marriage, of family, and of home. Father signifies kindness, mother implies fountain; husband has an inferior sense and means house-band—that which binds the home together—and from this came our verb to husband our resources, our strength, our efforts. Wife is strangely the equivalent of mother, and signifies source or fountain. These generic terms are selected by the infinite Lawgiver, who officiated at the first marriage amid the bowers of Eden, and who on Mount

Sinai commanded, "Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee."

To the husband and father belongs the right of authority; he is the head of the family, the priest of the household, the vicegerent of the Almighty. There must be a depository of authority, and somebody must be responsible in law, for law segregates the individual from the mass when seeking the individual criminal. Law cannot look to families in their composite status, and therefore the Creator has made the husband and the father the depository of authority. But in this honorable and responsible designation the question of superiority and inferiority does not inhere in the ancient law, for the *two* are associated in equal honor—"Honor thy father and thy mother." There cannot be a simpler, plainer declaration of equality in the household than this. The honor is to be to the one and to the other. Authority does not suppose superiority; our rulers are not our superiors because they administer government. In many things they may be our inferiors, but it has pleased us to designate them to be our rulers.

The New Testament law is, "Wives, submit yourselves unto your own husbands, as unto the Lord: Husbands, love your wives, even as Christ also loved

the Church, and gave himself for it." Eph. v, 22, 25. But this submission is not a cringing servitude, a servile obedience to a lordly husband, but a dignified recognition of his headship in the government of the household. It is a gentle acquiescence in his decisions, a calm respect to him who bears the image of God and whose representative he is; but, lest he should prove a tyrant, the wife has certain reserved rights guaranteed by the law. She is to submit as "unto the Lord"—that is, as unto God's appointed representative. The husband holds the relation to his own family that God holds to the universal family of man. If the husband is the representative of the Lord, then the husband should be like the Lord, and if the husband is like the Lord, what wife would refuse submission to such a man? Paul runs the comparison between Christ and his Church, and the husband and his wife. As Christ is the head of his Church, the husband is the head of his family. There is a limit to man's authority, by his likeness to Christ in purity, goodness, fidelity; but when the husband is unlike Christ, in his commands and in the exercise of his authority, then the woman's obligations of submission cease; he cannot compel a wife to do wrong.

He may be profligate, but he cannot compel her to be profligate; he may be an infidel, but he cannot

compel her to deny her Lord. He is bound to respect her rights of conscience to believe and worship as she thinks proper. He cannot compel her to disregard her filial duties nor forfeit her own happiness. These reserved rights of woman are not surrendered by the marriage contract. The husband's authority relates to the support and happiness of the household. Many a wife is the physical, intellectual, and moral superior of the man she wedded, but this does not contravene the general law ; it is his misfortune. Submission is an easier duty to perform than to love. The command is, "Husbands, love your wives," which implies two things—to take supreme delight in the person loved, and to render that person happy. The slave may submit to the master's dictation, the subject to the will of the ruler, the child to the command of the parent, the wife to the husband, without a particle of love ; but the husband is to love his wife *volens volens*. There is no escape from it ; he must delight in her to the exclusion of the third party ; he must render her happy to the extent of his ability ; not to do so is rebellion against God. He is to love her "as his own body," "for no man ever yet hated his own flesh." He is to love her as "Christ also loved his Church, and gave himself for it." What woman would not love such a husband ?

Out of this authority and protection comes reciprocity. It is the law of equivalents—a life for a life, a body for a body, a soul for a soul, a whole heart for a whole heart, undivided, without a rival, never permitting an intruder. And there should also be the equivalent of character. If a man demands a bride pure, beautiful and unsuspecting, the bride has a right to demand a pure bridegroom. What a crime against society, what an insult to Him who has instituted marriage, what a reflection upon the purity and wealth of woman's love, that a man who has spent his life in riotous living, wasted his energies in the ways of vice, who has lived a despicable, vicious life, should demand as his bride a spotless woman! By such a demand the law of equivalents is violated, and that man has no more right to such a woman than he has to an angel.

Wherever there are rights there are also duties; the two complement each other. In the holy estate of matrimony the mystic number "three" spans the duties of wedded life—amiability, contentment, devotion. Home is the place for the display of the noblest traits of character. It is there, as nowhere else, that the real character appears to light. This world is a masquerade; few appear abroad as they do at home. When in society the best are conscious of restraint.

They measure their words, guard their actions, watch their spirit. The proud assume an air of humility, the ambitious seem contented, the passionate appear calm, the petulant patient, the selfish liberal, the austere gentle and yielding. The motive to disguise is the good opinion of others; but at home the disguise is thrown aside, the motive has ceased to operate, and man and woman appear as they are. The polished man in society is the uncouth husband and the rough father at home; the sweet and elegant lady in company is the brawling wife and the scolding mother; the amiable brother and the gentle sister are the disagreeable and the unkind. Some appear to best advantage at their own firesides. Careless about the empty plaudits of others, they are happiest when surrounded with the loved ones at home. There they shine as stars of the first magnitude, while in promiscuous assemblies their steadier light is lost amid the dazzle of fashion or obscured by the mists of unnatural excitement. Home is the best place for man to judge of himself; it is a judgment-seat most like the impartial throne of the Eternal. There man sees himself as God sees him. Some choose home to spit their spleen and uncork the bottle of their discontent. They should do this in the world, where no one thinks enough of them to resent. They should storm away



outside, and reserve their calm for the bosom of their household; for home is the scene of our deepest sorrows and of our highest joys. It is the scene of wedded love, of parentage, of affection, of filial reverence, and there falls heaviest the blow of sorrow, whether of scandal or ruined fortune or death itself. Home should be the most attractive place on earth. What a sham life, where home is nightly abandoned for theaters, operas, and convivial parties! But the wife, mother, and sister are the chief attractions of home. Books, music, flowers, delightful conversation are the ministers of their pleasure. Here is woman's true sphere of power and glory; the guardian of infancy, the instructor of childhood, the companion of youth, the partner of manhood, the comfort of old age; here woman is to diminish sorrow by her sympathy, heighten joy by her gayety, soothe by her tenderness, dignify by her intelligence, elevate by her devotions. A true man is proud of such a home, and with Goldsmith sings:

“In all my wanderings round this world of care,  
In all my griefs—and God has given my share—  
I still had hopes my latest hours to crown,  
Amid the humble bowers to lay me down;  
To husband out life's taper at the close,  
And keep the flame from wasting by repose;  
I still had hopes, for pride attends us still,  
Amid the swains to show my book-learned skill,

Around my fire an evening group to draw  
And tell of all I felt and all I saw,  
And, as a hare whom hound and horns pursue,  
Pants to the place from whence at first it flew,  
I still had hopes, my long vexations past,  
Here to return, and die at home, at last."

Above all, home is the school of childhood. All that is elementary and rudimentary we learn at home. It is there we learn to feel, think, and speak; home is the model-room of life. Home is the throne of Christ.

"The family is the seminary of the social affections and the cradle of sensibility, where the first elements are acquired of that tenderness and humanity which cement mankind together, and were they entirely extinguished the whole fabric of social institutions would be dissolved."—*Robert Hall*.

How simple and beautiful are the duties of children, as taught in this ancient law, "Honor thy father and thy mother." "Children, obey your parents in the Lord;" comply with their wishes, seek their happiness, support them in old age, give them the best of every thing, return their kindness with compound interest. Such love and obedience may be hard to render when parents are unworthy, unsympathetic, overbearing, who do not appreciate the feelings of

the young. Yet duty calls ; the struggle may be severe, but the remembrance of the victory will be sweet. Hold them in grateful remembrance, honor them when dead, cover their graves with flowers, keep green a spot in the kindly garden of the heart for father and mother. Home should be intensely religious ; there the fires of devotion should burn brightly upon the altars of wedded life. There the Bible should spread its banquet of wisdom and love, there the morning song should bear on high the gratitude of the heart, and the vesper hymn should waft to the skies the joys of the soul. Such a home will be the nursery of the Church, out of which will come those strong in virtue and mighty to battle for the right. Out of such a home will spring the new life of the republic, whose institutions will be preserved for succeeding generations, whose benedictions shall be transmitted from generation to generation, and whose glory shall blend with the glory of the Lord.

## VII.

## RIGHTS OF LIFE.

THERE is a nobility in life. It is a grand thing to live. Whether in the ephemera of an hour or the eagle of a century, the flower of a day or the yew-tree of a thousand years, the infant of a week or the man of threescore and ten, life is a glorious fact.

Life is every-where; it is the only thing of which God seems prodigal. There is life in the earth and on the earth, in the sea and on the sea, and throughout the vast expanse of the atmosphere. There is life in the fungi, in the lichen, in the blood-rain, in the fire that sparkles on the summer sea, in the motes that dance in the sunbeam, and in the dew-drop--Aurora's diamond. Give the microscopist more light and he will reveal the existence of more life. It is not possible to conceive of life devoid of grandeur. Whatever may be the misery incident to existence, to live is preferable to annihilation. Among the mysteries of life is what scholars call "the lease of life." No general law has yet been discovered, either in the animal or vegetable kingdom, fixing this limitation.

The lease of life varies in animals and in plants. In some it is a song, a thrill of love; in others it sweeps through the centuries. The average life of a rabbit is eight years, that of a dog twenty-four years, that of the sagacious and docile elephant one hundred and fifty years; the raven that croaks his coming lives through the century, and the whale a century and a half. The grains of wheat taken from the hands of a mummy germinate after three thousand years of captivity. The somber cypress flourishes through eight centuries, the cedars through two thousand years, the yew-tree through three millenniums. There is at Calaveras, in California, one of the *Sequoia Gigantea*—or big trees, as they are sometimes called—that is four hundred and fifty feet high and one hundred feet in circumference. That tree sprouted when Solomon was in his glory; it was in its prime when Rome was mistress of the world; it stood in its majesty when Christ was a babe in Bethlehem.

What life is, is one of the deepest of all mysteries. The answer has baffled the chemist, the biologist, and physiologist, who have toiled in vain on this splendid theme. But the heart of nature's mystery has defied all research. Bichat may say, "Life is the sum of the functions by which death is resisted;" Herbert Spencer may say, "Life is the continuous adjustment

of internal relations to external relations ;” Aristotle may say, “Life is the form of organism ;” but still we ask, *What is life?* Bichat merely tells us that life is not death ; Spencer simply gives us the signs of life ; Aristotle gives us a fact, and not a definition. In a general sense we may say that life attests its presence by certain signs. As we now understand life is five-fold — vegetable, animal, immaterial, spiritual, and eternal. Life in the vegetable kingdom is indicated by secretion, absorption, and reproduction. When applied to animals its indications are sensation, motion, procreation. Ascending the scale to the higher animal—man—and in addition to these characteristics of the lower brute creation are the higher attributes expressed by intelligence, volition, consciousness. That which we call the immaterial is differentiated from all lower forms of existence by attributes which never characterize matter. Life spiritual is that harmonious relation in which man lives in communion with his Creator, while life eternal is immortality of existence in blissfulness of condition. But, whatever may be our definitions, life seems to be an impartation rather than a creation. There is but one life in the universe, the life of God. The Scriptures are accurate in the assertion that “in him is life,” which has a depth of meaning to command our keenest thought and widest

research. The old Hindus entertained this loftier conception of life as an impartation, and said that all human lives were parts of the infinite life, and as drops of water return to the ocean so all souls return to the Infinite Father by absorption. Underlying this description there is a deep thought, but by them misunderstood and misapplied ; for all imparted lives, whether of men or of angels, will retain their individuality forever. The scriptural history is that after man's body was formed the Almighty inflated his lungs and set his heart in motion by breathing into his nostrils the breath of his animal life, and added thereunto that which we call the soul, which is the changeless, immortal life of man. This is the final conclusion of Darwin and Wallace, compelled to this conclusion by Mivart, a Christian scientist. It may be that some scholars commonly called atheists have been misunderstood. Huxley would say that protoplasm is the basis of life, which is a fact ; and Tyndall has said that all life is from antecedent life, which is an expression of the highest truth.

But life is of immense importance primarily to the individual, secondly to society at large. To the individual it is the beginning of his immortality ; given for the noble purpose of self-development and for that probation from which he is to enter upon the

exalted state of his blissful eternity. Who can contemplate a thought so sublime without placing the highest value upon our mortal existence: And as this life radiates the darkness of death, it flashes its corruscations upon the materialism of the day and lights up the tomb to the great beyond. To the individual, life is the unfolding of his character; it is the accumulation of those forces which enter so largely into his destiny, and to destroy such a life is to interrupt the great process of nature and cheat man of his inalienable rights.

Among civilized men there are two estimates of the importance and value of human existence: one of vanity and contempt, the other of dignity and power. The former estimate is largely due to the deplorable fact that some of our best poets and essayists have given expression to thoughts gloomy and contemptuous:

“ Ask what is life—the sage replies,  
With disappointment low’ring in his eyes,  
A painful passage o’er a restless flood,  
A vain pursuit of fugitive false good,  
A sense of fancied bliss and heartfelt care,  
Closing at last in darkness and despair.”—*Cowper*.

“ When I consider life, *'tis all a cheat*,  
Yet, fooled with hope, men favor the deceit;  
Trust on, and think to-morrow will repay:  
To-morrow’s falser than the former day;



Lies worse ; and, while it says we shall be blest  
With some new joys, cuts off what we possess.

I am tired with waiting for this chemic gold,  
Which fools us young, and beggars us when old."—*Dryden*.

"Count o'er the joys thine hours have seen,  
Count o'er the days from anguish free,  
And know, whatever thou hast been,  
'Tis something *better not to be*."—*Campbell*.

"Who breathes must suffer ; and who thinks must mourn,  
And he alone is blest who ne'er was born."—*Prior*.

"For time will come with all its blights,  
The ruin'd hope—the friend unkind—  
The love that leaves, where'er it lights,  
A chilled or burning heart behind."—*Burns*.

"Between two worlds life hovers like a star,  
'Twixt night and morn, upon the horizon's verge.  
How little do we know that which we are,  
How less what we may be! The eternal surge  
Of time and tide rolls on, and bears afar  
Our bubbles ; as the old burst, new emerge,  
Lash'd from the foam of ages ; while the graves  
Of empires heave like some passing waves."

"Well—well, the world must turn upon its axis,  
And all mankind turn with it, heads or tails,  
And live and die, make love, and pay our taxes,  
And as the veering wind shifts, shift our sails,  
The king commands us, and the doctor quacks us,  
The priest instructs, and so our life exhales ;  
A little breath, love, wine, ambition, fame,  
Fighting, devotion, dust—perhaps a name."—*Byron*.

"There is nothing in this world can make me joy ;  
Life is as tedious as a thrice-told tale  
Vexing the dull ear of a drowsy man."

"This is the state of man: to-day he puts forth  
 The tender leaves of hopes, to morrow blossoms,  
 And bears his blushing honors thick upon him,  
 The third day comes a frost, a killing frost,  
 And, when he thinks, good easy man, full surely  
 His greatness is a-ripening, nips his root,  
 And then he falls."

"To-morrow, and to-morrow, and to-morrow,  
 Creeps in this petty pace from day to day,  
 To the last syllable of recorded time;  
 And all our yesterdays have lighted fools  
 The way to dusty death. Out, out, brief candle!  
 Life is but a walking shadow; a poor player,  
 That struts and frets his hour upon the stage.  
 And then is heard no more: it is a tale  
 Told by an idiot, full of sound and fury,  
 Signifying *nothing*."—*Shakespeare*.

"Life is a jest, and all things show it,  
 I thought so once, and now I know it."  
 —*Gay's Epitaph in Westminster Abbey*.

"Behold the child, by Nature's kindly law,  
 Pleased with a rattle, tickled with a straw;  
 Some livelier plaything gives his youth delight,  
 A little louder, but as empty quite;  
 Scarfs, garters, gold amuse his riper stage;  
 And beads and prayer-books are the toys of age;  
 Pleased with this bauble still, as that before;  
 Till tired he sleeps, and life's poor play is o'er."—*Pope*.

And this sad refrain was the sentiment of Buddha:

"How transient are all component things,  
 Growth is their nature and decay;  
 They are produced, they are dissolved again;  
 And then is best, when they have sunk to rest."

Such expressions may be true of a selfish life, but not of a life made grand and influential by philanthropy and devotion.

St. Paul gives a more exalted view in those memorable words, "For me to live is Christ;" and the Master's conception is higher than the highest when he declares "I must work the works of him that sent me, while it is day: the night cometh, when no man can work."

In its grander aspect life is a web, time is a shuttle, man is a weaver—"My days are swifter than a weaver's shuttle." The principle of action is the thread in the web; but two things are true—that which enters into the web will re-appear, and nothing will re-appear that has not been placed in the web by the deeds of man. In our tapestry of life we may weave forms of justice, truth, and holiness; of faith, hope, and charity; of saints, angels, and God; and that tapestry may cover the walls of our mansion of blessedness, to excite the wonder and admiration of saints and angels. But in that tapestry we may weave the form of Silenus, with the ears of an ass, surrounded with laughing satyrs and dancing-girls; of Bacchus, holding in his hand the wine-cup, with swollen cheeks, bloated body, accompanied by the Bacchantes, frenzied and disordered, chanting the

song of the drunkard, and followed by the tiger of destruction ; of Mars, reeking with the blood of his fellows, ever attended with that horrid retinue, clamor, anger, discord, fear, terror, shame, death ; of Mercury, filching the arrows of Apollo and the girdle of Venus. The web will be all the man makes it. It may not always appear what we are weaving. The pictured side of life's web is turned toward the Infinite ; that which is seen by us is often a mass of confused knots and colors. Some fancy they are weaving angels ; eternity will reveal a devil. The Greeks have given us the fable of the fatal sisters to illustrate the origin, progress, and termination of life. Clotho held the distaff and attached the thread of life ; Lachesis, with the spindle, spun off that thread ; and Atropos held a pair of scales to weigh the thread, a sun-dial to measure its length, and a pair of scissors to cut it off. These fatal sisters ever attend us.

From whatever stand-point human life is viewed its grandeur is conspicuous. The fact is recognized by all governments, under all civilizations. Human law conceives an immeasurable distance between the life of a man and that of an animal. Indeed, animal life is esteemed of value for the comfort and wealth of mankind. The State protects useful animals against the cruelty and the hunting propensity of

man, but protects such as a policy, and not as a right. It is for the convenience of society, and not because there is an inalienable right in the animal. The oil of the whale, the plumage of the bird, the flesh of the fowls, fish, and cattle are for man's use and happiness. They were made for man, but man himself was made for a higher and nobler purpose, and if at any time it is right to take the life of a human being it is for the safety of society.

The organic law, "Thou shalt not kill," condemns murder, suicide, dueling, war, intemperance, malice, indifference, and unkindness. The exceptions are self-defense, punishment for crime, and the maintenance of authority.

The crime of homicide consists primarily in three things: the destruction of the image of God—for every man is God in miniature, possessing the attributes of the Creator in limitation, and bears the likeness of the Almighty in a spiritual and intellectual sense; for one human being to lay his hand upon another is to lay that hand on the image of God, and, in a certain sense, upon God himself. It is usurpation of the prerogative of the Sovereign of the universe, who has the right to create and the right to destroy. It is also the interruption of the unfolding of that individuality to which all have an unquestionable

right, and he who interrupts that unfolding commits a crime against mankind. It is robbing society of an individual life the influences of which might have gone forth as so many beneficent streams issuing from the fountain of goodness. Society depends largely upon its individual component parts, out of which come public opinion and public conscience. It is thus the community is built up in its multiform relations, its education is advanced, its religion is promulgated, and civilization attains its loftiest results. By the protection of the individual society reaps the golden harvest of purity, charity, and devotion.

But the original law is not confined to homicide ; it has a vaster amplitude and a more solemn comprehension. The deaths from homicide are but a fraction of the whole number who annually depart this life. The annual death rate of the population of our country is estimated at 700,000, of which number there were 1,336 homicides. We must therefore look deeper for the application of this fundamental law of God to man, and see how its application is made to other causes of death and other forms of crime. While murder is esteemed the worst of crimes that can be committed against society, and is to be condemned in the severest sense, yet it presents but one

phase of the great law of life ; for this law is just as applicable to suicide as it is to homicide. In 1880 there were 1,336 homicides and 2,314 suicides. Of the latter number 1,817 were males and 497 females.

There is a looseness in public sentiment touching the right of suicide. The great masters of moral philosophy have borne no uncertain testimony against the right of self-destruction. There are times when despondency takes possession of men, when life seems a failure and when men say “ the fates are against me ; ” that “ life is not worth living.” In such a supreme moment as this they dispatch themselves into the presence of their Creator unbidden, with life’s duties undone and its responsibilities unmet. It is a mistake to suppose that suicide is largely from cowardice. The greatest characters in history have thus ended their existence. There is such a thing as despair : when the buoyancy of the spirit has departed and dejection covers the soul like a cloud of darkness, when hope has fled and melancholy has seized the spirit, when joy is a stranger to the mind and grief is ever present, when friends appear as enemies, when disaster, defeat, and ruin haunt the imagination, when death welcomes the victor to its eternal silence and to the rest of the grave. This is despair. It may spring from temperament, sickness, misfortune, unbelief,

bereavement, intemperance. How vast the army of suicides headed by Samson, Saul, the son of Kish, Hannibal, Cato, and Brutus! Whether suicide is ever justifiable is an open question, especially when there is nothing left for the individual to do but to die, as when in a house on fire or in a wilderness exposed to the ferocity of wild beasts. The Bible gives account of no thoroughly good man who has dispatched himself; but the great sufferers in biblical history have endured patiently, as when David sings, "I waited patiently for the Lord;" as when Jeremiah declares, "It is good that a man should both hope and quietly wait;" as when St. Paul triumphantly exclaims, "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." Perhaps there is no part of that great epic, the book of Job, that is more intensely affecting than when in his extremity, with children gone, wealth gone, health gone, his wife whispered, "Suicide, Job; curse God and die." But, rallying in the grandeur of his faith, he triumphantly exclaimed, "All the days of my appointed time will I wait, till my change come."

There is a question among some physiologists of to-day, and the question is coming to the front more and more, whether life is worth saving in those afflicted



with a chronic disease, who are beyond the scope of science, for whom there is no known restoration. Is it true science to perpetuate the life of such? May not the dictates of reason and of love suggest that in their case life should be permitted to end in a super-induced sleep, in the interests of a common humanity? This is not a new thought. It is as old as Plato, who suggested that the science of medicine was designed only for those who have temporary and curable ailments. But a truer science should place a higher estimation upon human existence and cherish life until the last respiration. Such a feeling is akin to the tenderness displayed for a deformed child, whose apparent life is a misery, but who is cared for with sweeter caresses, and largely so because its little broken body, pressed so tenderly to the mother's bosom and guarded with such gracious care by the father's love, is looked upon not merely as a physical fragment but the home of a spirit within, winged for a glorious immortality.

This ancient law of Mount Sinai not only covers the extreme cases of murder and suicide, but all causes leading to premature death. A blasted life by dissipation is only another form of self-destruction. How many have gone to an untimely grave who should now be in the splendor of manhood, with the

roseate flush of health upon their manly cheek ! Is not society bound to look into those causes resulting in self-destruction ? What a fearful crime rests upon the great cities of our country from the habits of inebriety, under the protection of law ! How vast the number who have inflamed their nervous system, deranged their digestion, poisoned their blood by intemperance ! How the figures stand out against this social evil ! If the death rates in this country are 700,000 annually, the deaths from intemperance are over 60,000, and that out of a drunken population of 600,000. 60,000, human beings who have committed suicide by this slow process ! Dr. Kerr, the eminent English statistician, has said that the deaths by drunkenness in Great Britain amount to 120,000 a year ; that over 40,000 are attributable directly to excessive drinking, and over 79,000 to the accidents, to violence and other causes incident to drunkenness. The insurance companies of the world bring out some startling facts. They keep two tables ; the one they call the temperance section, the other the general section—in which all persons are included, without regard to their social habits. In an estimate running through seventeen years these companies estimated that there would be 2,644 deaths. These were the expected deaths. Among the temperance people there died in those seventeen years

1,861. In the general section they estimated that during that period the deaths would amount to 4,480, and they *did* amount to 4,339. Temperance favors length of days. What, then, shall we say as to this enormous evil; of the statesmen who refuse to act, the ministers and physicians who decline their influence to rescue human life from such destruction? What can be said in justification of the thousands engaged in the liquor traffic, who cause this progressive suicide of our fellow-citizens?

This divine law of life is as minute in its application as it is comprehensive in its requirements. Where life is imperiled, from whatever cause, a refusal to aid the helpless and comfort the distressed, when within the range of possibilities to aid and rescue, the law condemns such refusal as violative of its benign spirit. This law makes each man the preserver of the life of every other man. The dictates of reason and the precepts of religion demand that you should rescue a man from a burning house, from a watery grave, from a state of starvation. In its higher range of thought it demands the advancement of those sciences which preserve health and prolong human existence. It is our duty to found dispensaries, hospitals, orphanages, in the interests of health and life, and it is the glory of Christianity that wherever it is

practiced there life is esteemed, preserved, prolonged. Christianity abolished the gladiatorial combats and thereby saved the flower of Rome. By its benevolent power life is removed from the cruelty of those despots who kill their subjects at will. By its softening influence on civil legislation sanguinary laws have been modified so that men are no longer put to death for offenses of comparatively trifling demerit. In China the life of the criminal is in the hands of the magistrate for crimes other than murder; but in Christian lands only those offenses which sacrifice or imperil human life are punished with death, and there is a strong public tendency to abolish the death penalty in the interest of mercy. This may be excessive, but hanging should be superseded by some other mode of capital punishment. It is true that God has ordained that he who takes life shall forfeit life—"Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man." But when a higher Christian civilization shall prevail this modification shall be a realization.

There is, however, a vaster sweep in this law of life, comprehensive of those sanitary conditions which are promotive of human existence. It is a startling fact that from one third to one half of all persons born into the world die before reaching the age of five years.

This terrible reality, from another point of view, is more apparent in the fact that the child which has completed its fifth year actually has an expectation of life more than twelve years greater than it had at its birth. The younger the child the larger is the death rate. More than half of those who die under five years of age die in their first year. In all the great cities of our own country, out of every one hundred live-born children about twenty-five die before the end of the first year, and from forty to fifty before the close of the fifth year. These facts challenge our attention and demand our consideration. The diseases by which infancy is thus swept from the face of the earth are traceable to causes that have their remedy in a sanitation dictated by science. Among the fruitful causes of these earlier deaths are heredity, poverty, exposure to cold and wet, excessive heat, improper feeding, filth, and overcrowding. The common tenement-house in our great cities is the charnel-house of infancy. Whatever may be the advantages of great cities, the death rate of infancy corresponds to the density of population. The remedy of these causes is within the reach of the wealthy, the philanthropic, and the scientific.

In its grander sweep this beneficent law of life includes the existence of nationalities. The right of a

nation to defend itself on the principles of justice tallies with the right of the individual to defend himself. Some wars are as holy in the sight of the Almighty as the prayers that are offered by the Church ; for wherever liberty is at stake, wherever despotism is to be resisted, wherever imperial individualism is to be confronted, then it is the right of a nation to rise in its strength, to defend its laws and perpetuate its institutions. But such wars are the exception. There are a few warriors in the history of the world who will be esteemed great benefactors of mankind because they drew the sword for human rights. The thoughtful student of history enters the crypt of Saint Paul's, London, to place a chaplet of immortality upon the mausoleum of some Wellington ; and in our own country there sleep the sleep of the just, in graves of glory, men who fought for human rights, and in all coming time their resting-place will be holy shrines around which coming generations will chant anthems to the God of our fathers—who nerved the arm of the heroic, inspired in them the loftiest courage, and induced a tenacity of will which no foe could disturb ; they are the men who drew the sword for our constitutional liberty and the perpetuity of our Union.

But what shall we say about those wars for glory,

for empire, for commerce? If Bacchus has slain his millions, what shall we say of Bellona? for her garments drip with blood, her hands are ever stained, her eyes are filled with delight with the horrid butchery on the field of carnage. Burke formed his estimate of the number slain in war, and made that number equal to thirty times the present population of the globe—more than thirty billions. Dick—who was accustomed to count the stars—falls a little short of that astounding estimate; yet the number is not fixed too high. This earth is a battle-field. The mounds of Magenta and Solferino, along the roadside between Turin and Venice, are vast tombs wherein sleep the heroic dead who died for glory and for empire. Our earth is one vast cemetery, filled with the victims of men who have plowed the fields with the plowshare of destruction to gratify their thirst for glory, but whose names will go down to posterity the synonym of infamy, to be execrated to the last generation of time as those born to be a curse to virtue and mankind. The verdicts of history are now being changed. The warriors whose names once awakened shouts of applause are now regarded as human monsters. Their sad end was merited by their bloody career. Behold the end of four of these greatest warriors: Alexander died in a drunken revel at Babylon;

Hannibal committed suicide by poison in Bithynia, Asia, unwept and unhonored in a foreign land ; Cæsar was murdered in Rome, at the base of Pompey's Pillar ; Napoleon died in exile on an island in an unfrequented sea.

The time will come in the interest of a common humanity and in obedience to this ancient law—"Thou shalt not kill," when all nations shall revere its authority and bow obediently to its behests. At this very hour its divine law is deterring all Europe from a murderous strife. Were it not for it, what a slaughter would follow the onset, the like of which would be without parallel in the history of the world ! "Thou shalt not kill" holds back the Czar of Russia, restrains the Emperor of Germany, cools the ardor of the French, keeps the King of Italy steady upon the throne, and intimidates Francis Joseph. Let this law have full play in its majesty, and beneficent arbitration will become a fact, when all nations shall gather in a universal congress to settle international questions on the score of justice and equity. Americans have led in this grand advance. He who sleeps on the banks of the Hudson had the honor of inaugurating a system of arbitration, and so long as Geneva shall stand on the shores of its magnificent lake, through which flow the waters of the Rhone, so long will his



name be associated with the peaceful adjustment of international questions ; and when the "Parliament of the World" shall meet, among the illustrious figures in bronze or marble shall be the form of him—greater than William the Silent, greater than England's Iron Duke, greater than the prisoner of St. Helena—who awakened the glad acclaim of a universe to chime his immortal utterance, "Let us have peace."

The call of to-day is, "Let us have arbitration." We should lead the van ; every statesman should be for peace. The old war-cry, "I am for war," should be superseded by the better declaration, "I am for peace." Then shall come, in harmony with the dictates of this great principle, the reign of kindness and the realization of the beatitude of Him who said :—"Blessed are the peacemakers ; for they shall be called the children of God."

## VIII.

## RIGHTS OF PROPERTY.

IS it a crime to be rich? Against whom is the offense committed? Against God? Against man? Against society? Underlying the amplest fortunes are inflexible truth, incorruptible honesty, incomparable honor. Industry, frugality, economy, are the changeless laws of wealth, and in keeping thereof many have risen from indigence to affluence. Lazarus was not more virtuous than Abraham; the former a pauper, the latter a millionaire.

Poverty, competence, and affluence are the three financial conditions of man—in each of which there may be sainthood. Poverty may be as vicious upon the morals of character and life as wealth. The rich are not the criminal classes of society; they represent the average virtue of Christian lands. The reign of terror against wealth is itself a crime. It is without reason, without justification, without excuse, and those who aid and abet it are chief offenders.

Is it misanthropic to be rich? Do large possessions in land and money sour the milk of human kindness

that flows through the veins of humanity? To whom are we indebted for those houses of charity whose gates of mercy stand open night and day? Who are the founders of those libraries which spread their ample feast before mankind? Who opened to the indigent student of our land those scientific and professional schools whereby the humblest may rise to the highest? The universities and colleges of our country are the monuments of the rich. The most popular institute in New York, where any woman may learn to be an artist and any man an artisan, whose very name has filled Christendom with delight, is the honorable work of a man who left two millions to his two children. Is he despised? The National Temperance Publishing Society, whose life-giving literature is to-day blessing our nation, is largely the work of another citizen of America's great metropolis, who bequeathed to his widow and seven sons more than a million and a half of dollars. Is he damned? Every State in the South is to-day the beneficiary of the wealth of a merchant prince who died worth millions, and the memorials of his princely giving are in London, in Baltimore, and in his native Massachusetts. Is he reprobated?

Is it unpatriotic to be rich? Then Mount Vernon and Monticello would not be shrines of American

patriotism, to which we hasten with delight to revere the memory of deathless names. In the three great wars for the Union the rich poured forth their wealth as the rain descends upon the just and upon the unjust. Who does not recall, with national pride and gratitude, the munificent sums given by the wealthy for the suppression of the late rebellion? Love of country rose supreme above the love of money. Not a decade has passed since there died a citizen of New York at whose funeral were the President of the United States, the greatest of living soldiers and statesmen, and men of all ranks of distinction. The illustrious dead will be known as "the War Governor of New York," whose ardent patriotism was only excelled by his benevolence, who died leaving three and a half millions to his widow and a grandson. Wealth is not disloyalty. The capitalists of this country supported the government in the darkest hour of the rebellion, when the national treasury was in sore distress. And who shall tell of the regiments raised and equipped, the sanitary and Christian commissions supported, and the provision made for the families of the soldiers who had gone to the front? And who to-day are at the head of those vast financial enterprises which make the United States the richest nation on the face of the globe? They are men who control vast sums of money.

Is it tyranny to be rich? Do wealth and oppression go hand in hand? Are slavery and opulence born of the same parentage? Wilberforce was rich, yet foremost in the abolition of slavery in the British colonies. Gerrit Smith died worth his millions; yet he was the most eloquent, most ardent, most benevolent of abolitionists. Who to-day are the public enemies of those oppressions in the social world which grind the face of the poor? Are they not the Christian capitalists of our land? Who are the foremost patrons of those philanthropic organizations whose merciful mission is to give dignity to labor, education to the "working-classes," time for mental and moral improvement to the sons of manual toil? Are they not those whose industry and enterprise have raised them to affluence?

Is it impiety to be rich? Is poverty essential to godliness? Are beggars the only saints? Is heaven a poor-house? What then shall we do with Abraham, who was very rich in cattle, in silver, and in gold? What then shall we do with Job, who had seven thousand sheep, three thousand camels, four thousand oxen, five hundred asses; who had thirty thousand acres and three thousand household servants? At this distance of time, after the lapse of three thousand years, it is difficult to estimate Job's wealth according

to our standard, but the items given in sacred history would place his possessions at that distant period not less than \$375,000, and at the close of the wonderful story of his life his wealth was duplicated, making in all about \$750,000. Compare this with the relative present value of money with that of Job's time. What then shall we do with Solomon, who "made silver to be in Jerusalem as stones, and cedars made he to be as the sycamore-trees that are in the vale for abundance," and "whose ships came once in three years bringing gold and silver, and ivory and apes and peacocks, so that King Solomon exceeded all the kings of the earth for riches and wisdom." The good Jehoshaphat "had riches and honors and abundance, and the pious Hezekiah "had exceeding large riches and honor," for whose sake the Lord caused the shadow to return backward ten degrees on the sundial of Ahaz. There is but one saintly beggar mentioned in the Bible, while the saintly rich are like the stars of heaven. Christ would not have had a decent tomb had it not been for the rich Joseph of Arimathea. 'The first Gentile convert was known in heaven for the wealth of his charities, who is proof that "godliness is profitable unto all things, having the promise of the life that now is and that which is to come." Kind Heaven has promised

wealth to the industrious, the frugal, and the enterprising:

“The Lord maketh poor and he maketh rich.”

The Lord said to Solomon, “I have given thee both riches and honor.”

“The generations of the upright shall be blessed; wealth and riches shall be in his house.”

“By humility, and the fear of the Lord, are riches, and honor, and life.”

“Thou preparest a table before me in the presence of mine enemies: my cup runneth over.”

“Trust in the Lord and do good: so shalt thou dwell in the land, and verily thou shalt be fed.”

“Honor the Lord with thy substance, and with the first-fruits of thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine.”

“Be diligent in business.”

The acquisition of wealth is a divine gift. Industry and frugality are the laws of thrift. To amass great fortunes is a special endowment. As poets, philosophers, and orators are born such, so the financier has a genius for wealth. By intuition he is familiar with the laws of supply and demand. He seems gifted with the vision of a seer of the coming changes in the market; he knows when to buy and when to sell and

when to hold fast. He anticipates the flow of population and its effect upon real estate. As the poet must sing because the muse is in him, so the financier must make money. He cannot help it. The endowment of this gift is announced in Scripture: "The Lord thy God giveth thee the power to get wealth" (Deut. viii, 18). And all these promises are illustrated in the present financial condition of Christian nations, who control the finances of the world.

Against these natural and lawful rights to the possession of property is the clamor for the distribution of property among those who have not acquired it, either by inheritance or skill or industry. It is a communism that has no foundation either in the constitution of nature or in the social order of mankind. It is the wild, irrational cry of labor against capital, between which, in the economy of nature and in political economy, there should be no common antagonism. There is a wealth of muscle and a wealth of brain and a wealth of character. He is a laborer who does productive work; he is a capitalist who has five dollars or five hundred thousand dollars. Capital may be a tyrant, and Labor may become a despot. The employer and the employed have inviolable rights; the former to employ whom he can for what he can, and the latter to respond when he



can. The envy of the poor and the jealousy of the laboring classes are not excited against those who possess vast fortunes, but against the supreme ease and the supreme indifference of the rich.

Wealth has the noblest of missions. It is not given to hoard, nor to gratify, nor for the show of pomp and power. The rich are the almoners of the Almighty. They are his disbursing agents. They are the guardians of the poor. They are to inaugurate those great enterprises which will bring thrift to the masses ; not the largest dividends, but the largest prosperity. Capital makes it possible for the laborer to enjoy a happiness that waits upon honest industry. It is for the rich to improve the homes of the poor ; but many a rich man's stable is a palace compared to the abode of the honest and intelligent mechanic's. When the wealthy are the patrons of those social reforms that elevate society, then they will receive the benedictions of the poor. It is for them to give direction to the legislation essential for the protection of all the rights and interests of a community. When they build libraries of learning, museums of art, and temples of piety they will be esteemed the benefactors of their kind. When the wealth of capital joins hands with the wealth of intellect, the wealth of muscle, and the wealth of goodness for the common

good, then labor and capital will be esteemed the equal factors in giving every man life, liberty, and the pursuit of happiness.

The right to property is found in nature, sustained by organized society, and protected by the sanctions of the divine law. This right has its origin in a prior fact, that each human being is a distinct individuality, adapted to all the purposes of self-government and responsible to God and to society for the manner in which his powers are employed. By his physical nature he is connected with the universe which is modified to supply his wants. He is so created that he is dependent on the air, the sunshine, and the products of the soil for the continuance of his life, and that end is attained as he puts forth his natural powers and extracts from the universe that on which he can subsist. He has a right to use his body as he will, provided such use is not an interference with the equal rights of his fellow-men. Possessing an intellect, he has a right to the products thereof. He may investigate this subject or that, entertain such conclusions as his investigations may teach, and publish these conclusions for his own benefit, provided they do not work injury to the happiness of others. Endowed with a soul of sensibilities, passions, and aspirations, he has the inherent right to seek happiness,

always recognizing a common right in each of his fellow creatures. By this physical, intellectual, and spiritual endowment man is made for society, and each individual in his social capacity is bound to every other individual by the law or reciprocity. If, by the constitution of nature, a man has a right to himself, he has also an equal right to that which may result from the innocent use of his bodily and mental powers. The result is what men call property. In all well-regulated society every man is accorded the right to possess that which he has made, and the power of control over the same. He has not only the right to a piece of gold by discovery or purchase or labor, but, when he fashions the same into a work of art, his right is increased by virtue of his skill. Around this sacred right divine and human laws throw their awful sanctions. "Thou shalt not steal" is the command of high Heaven. The Creator treats this right as a self-evident fact, directs his mandates against every act violative of the same and against the temper of mind from which such violations may proceed. In harmony therewith human governments among their first acts protect this individual right, and treat the offender thereof as guilty of a wrong, and punish him accordingly.

Upon the recognition of this right depend the

existence and progress of society. Ignore this right, and no one would labor more than is sufficient for his individual subsistence, as he would have no more right than any other person to the surplus ; and there would therefore be no accumulation, no provision for the future, no means by which improvements could be made ; there would be no noble cities, no elegant homes, no invented means of travel, no advanced civilization. This question involves the distinction between the savagery of the barbarian and the refinements and comforts of civilized life. A nation of thieves would be a nation of barbarians.

If such are the principles and consequences involved in this right of property, what are the violations of this right ? The burglar takes the property of another without the knowledge and consent of the owner ; this is theft ; the highwayman takes the property of another with his knowledge, but without his consent. He may demand the traveler's purse on the alternative of taking his life ; the traveler may surrender his money to save his life from the highwayman. The highwayman has no right to present such an alternative ; compelling the traveler to yield does not change the moral character of the act, which is robbery. Not less guilty is he who presents wrong motives for the purposes of gain, who excites groundless fears,

circulates false reports, inflames personal vanity, and awakens avarice for the purposes of illegal gain. A broker on 'Change who causes false information to be circulated for the purpose of raising or depressing the market seeks profit by deep rascality. God says to such a man, "Thou shalt not steal." When, in the day of plenty, a shrewd, unscrupulous speculator by well-laid plans monopolizes a useful article to create an artificial scarcity, and thus raises the price while the supply is abundant, he causes the poor man to suffer, and is himself a robber. Business transactions are too often a test of personal sharpness.

Society is held together by the golden bonds of mutual confidence; men must have faith in each other's integrity. It is a principle which holds together man and wife, parent and child, employer and employed, friend and friend, the governed and the government. To a great extent mutual confidence underlies all business transactions. Such honor is no less necessary to commercial life than it is a moral duty. Human nature never appears to better advantage than when men prove true and honorable amid the multi-form temptations of business life. There are times when a person is so circumstanced as to intrust his property to another; for the party to imperil that property in speculation is a wanton betrayal of that

trust and a dishonest transaction. In the moment of temptation the custodian of intrusted funds speculates and loses, and pleads in extenuation the sincerity of his motives—that he did not intend to lose said property, but to restore it in full when success crowned his speculations; but over against his plea of sincerity is his crime of greed, which is his condemnation.

The highest form of trust and honor is displayed on the part of society in selecting citizens to administer the affairs of civil government. When that trust is betrayed for purposes of personal gain, and that honor tarnished by official corruption, the offense assumes a deeper dye and the criminality a deeper turpitude. There cannot be a sadder spectacle on earth than for a man sitting in God's stead on the tribunal of justice to receive a bribe to "blind therewith his eyes" and pervert his judgment; or for a legislator, chosen to make laws for a people, to be party to corrupt legislation to enrich himself at the expense of the public welfare and the wealth of the people; or for an executive to appropriate to himself that which a too-confiding people have intrusted to his honesty and his honor.

As we rise in the apparent scale of moral responsibility—from the midnight burglar, the murderous

highwayman, the shrewd trickery of the merchant and the buyer, the treachery of the friend, and the crafty speculator, to him who fills official position, we are apt to attach greater guilt to the dishonest acts of the latter ; for there are moral elements which enter into his deeds of dishonesty that give a criminality to his offense that cannot be ascribed to the dishonest act of a private citizen. To his dishonesty he adds hypocrisy ; under the robes of office there is a duplicity which merits public execration. He moves through society with the apostolic exterior of Judas, but upon his soul are the cankered spots of the “ thirty pieces of silver.” To his duplicity he adds treachery, for he has betrayed the public confidence and proved unworthy the high trust committed to his keeping. To his deceit he has added perjury, for his oath of office had been invested with all the attributes of religious devotion. God had been called upon to witness to the promise of his fidelity, but he has disregarded his solemn oath and his honor has been blighted by his official corruption. To all those elements of his iniquity he has added his nefarious example.

Among the prevalent causes of the violation of man’s right of property are a corrupt public sentiment, an inordinate love of wealth, an extravagance which amounts to prodigality.

Society scourges the thief of necessity, but pities the thief of fashion. He who steals a loaf of bread to feed his starving family is sent to jail, but he who is successful in bold, dishonorable speculation, by which others are ruined, is caressed by society. There are men whose every thought is vile, whose every impulse is vicious, who have grown gray in the accumulation of ill-gotten gain, but who are welcomed wherever they choose to go into the fashionable circles of life. This is the result of a debased public conscience.

Why is it that official dishonesty is considered less disreputable than dishonesty in a private citizen? A public man guilty of many flagrant sins is treated with consideration, while the private individual, less guilty, is shunned as a pestilential criminal. Does the dignity of his office cover him like a cloak? Does his position of trust and power commend him to our respect? Do we dread to incur his displeasure? Do his eminent abilities awaken our admiration? Does his good fortune in having been chosen by the people demand our consideration? Is he less guilty for all this? Rather is it not because the public conscience is depraved? Is it not true that all we demand of an official is to reflect the public conscience? If he rises above it is he not denounced? If he falls below it is he not condoned?



In all ages, under all forms of government, official corruption has prevailed. Men have taken advantage of places of trust and power for personal gain ; brought guilt upon themselves and dishonor upon their country. But to what extent is public sentiment responsible for this result ? When we see the tricks of the merchant and his customer, the avaricious capitalist, the overreaching schemes of the speculator, the crushing monopoly of moneyed institutions, the gigantic struggle among men every-where for the gold that perishes, may we not expect the vileness of corruption will penetrate the body politic ? Nay, more. When those who are called the foremost citizens be-leaguer halls of state and national legislation for the passage of bills, and for a consideration induce legislators to vote for their measure, is not the tempter worse than the tempted ? When citizens, overanxious to obtain office, deliberately offer a consideration to others for their influence, is not the offerer the greater offender ? When a people rolling in wealth, and accumulating hundreds of thousands a year, require men of larger ability to serve them as public officials for a pittance so small that a first-class clerk in commercial circles would despise it, is it marvelous that the cupidity of such a people should work corruption in official life ? When the fountain shall purify itself,

then shall issue the streams of purity. When the physician has healed himself, then his advice will be more effectual. When the people shall raise the standard of morality and demand that public men shall follow their example, then shall honor and honesty characterize the administration of government.

If from the official who reflects public sentiment we turn to the private life of a nation we shall not be surprised to discover the inordinate love of riches a prevalent and fruitful cause of the violation of the ancient law of property. A miser may be honest; the avaricious may be honorable; but the highest authority has said, "The love of money is the root of all evil." In this epigrammatic sentence there is a distinction between wealth honorably acquired and the love of wealth, that leads to evil. The strife of the world to-day is for wealth, and to reach the goal men do not strive lawfully; in the attainment of their object professedly good men do as they would not be done by. The thought absorbs their working-hours and fills even the hours of the night. When they fail they overreach; when déspondent they become unscrupulous; when brought to the verge of ruin they meditate crimes against man and sins against God. Such is the greed for gain that justice, truth, honesty, are set at defiance. Men combine in vast monopolies to control

vast wealth. All must bow to this shrine of Mammon. What is the dominant thought in the life of the world to-day? Is it the value of education? The purity of marriage? The elevation of the laboring classes? Is it not revenue, private and public? Out of this condition of things come financial panics with the regularity of clock-work. These struggles in the moneyed centers of the world cannot be logically traced to the resources of nature or to Providence. "Seed-time and harvest" are promised, and never universally fail. At all times health may be said to be national, with here and there an epidemic. Out of the natural and artificial wants of mankind flow a prosperous commerce at all times; but the causes of these financial interruptions are moral. Labor, prudence, economy, are ignored. To acquire wealth without toil is the dream of the many. The bold attempt is made to force prosperity—to get rich in a day. As well might a man attempt to force the harvest.

The most conspicuous representative of the inordinate love of wealth is the financial prodigy who attracts, lures, ruins. Wise, careful, honorable financiers rarely fail, and rarely, if ever, they are the cause of financial panics; but rather the financial prodigy, whose brilliancy dazzles, whose success captivates, whose unscrupulousness is hidden by the splendor of

his operations. Within twenty years three panics have been caused in New York by young men, two of whom were less than twenty. Each was the son of a minister, and had forgotten the God of his father. One was a banker, one a broker, one a confidential clerk. Two died homeless and penniless in self-exile, and one is in the penitentiary. Each had a genius for finance. At the early age of twenty-two, one was president of a bank. The bank was a success. His personal speculations brought him large returns; the venerable directors encouraged him in his career. He was esteemed a wonder in the financial world. But his aged father trembled for the future of his son. When the young banker had accumulated \$200,000 the father begged him to be content and stop; but the son was sure that he could make a million. Temptations multiplied; honesty was suspended; adversity came; the golden bubble burst; detection followed. The young banker fled from home, friends, and country, and died a penniless stranger in a strange land.

The life-story, with few variations, is the life-story of the confidential clerk, and the final story of the third is yet to be told.

Let us pause and pronounce a eulogy upon the young financier of brilliant business talents; sagacious,

industrious, prudent, enterprising, energetic, intelligent, honest, honorable. Of such an one we might glory. But let no one trust the financial prodigy. How strange, yet how immense, is his influence often over older and wiser men! How consummate his personal attractions! How pleasing his address! How winning his manners! His imagination is the master faculty. As a conversationalist he is most persuasive. By the magic of his words the false seems true, the fictitious real, the impossible probable. His hopefulness is contagious. His dreams of fortune seem real to him, and he makes them appear real to others. His self-confidence is boundless. All things are possible to the faith of his imagination. He is equal to every emergency. His capacious mind is a store-house of information. He knows the history of each, whether banker, broker, or merchant. He is posted as to the condition of the moneyed institutions around him. There are no securities with which he is not familiar. To him the market is a multiplication-table, and at his command. He answers all conceivable objections. He gives facts and figures. He speaks with the confidence of an oracle. Why do men trust him? Success attends his early ventures. It is whispered that he is the favorite of fortune. Rumor claims that he has a financial charm. He is envied,

petted, courted, feasted, trusted. He is a living wonder. His credit is limitless. Credulity is blind in his presence. The oldest and the ablest confide their fortunes to him. He handles millions. His methods are not questioned. Dividends are facts ; ask no questions for conscience' sake. He lives under a charm. He fancies that fortune is his slave. His vanity increases and his audacity grows with his success. At length fortune fails him. He commits his first indiscretion. Prevarication follows. His evil genius enslaves him. Deception is his devil. Confidence is betrayed. Honesty is outraged. Fraud is committed. His "Black Friday" has come. The sheriff arrests him. The dungeon awaits him. His day of extravagance is ended ; money gone, jewels sold, fast horses seized. The banquet hall is forsaken. His victims cry for vengeance. They put their money into his bottomless pit. Hard-earned fortunes are gone. The widow's staff is broken. The orphan's heritage is wasted. The confidence of a retired merchant is lost. Trade is injured and a hundred millions have been lost by the shrinkage of stocks ; and, in one instance, within three years, the shrinkage in the value of stocks and bonds was more than our national debt.

Closely allied with this invasion of the rights of property is the prevalent vice of gambling, the abuse of

an innocent pastime. It ignores the law of equivalent. It is something for nothing. All industry, all trade, all legitimate business is based on the broad principle of *something for something*. The winner gives nothing in exchange for the property he takes. He is not a thief, but he is a robber. The loser does not intend to surrender his money ; but the winner intends to take it without any equivalent in return. Gambling for stakes means money without work. His maxim is, Take care of yourself; sacrifice others. He has skill, patience, and effort. So has the bank robber. But it is not the skill of the honest and the industrious ; it is not the skill of the lawyer in the intricacies of law, nor of the artist in the manifestations of genius, nor of the banker in the applications of the principles of finance ; but it is the skill that sets at defiance the established laws of honorable labor. It is the development of a cunning to lie and cheat and rob. There is an honorable skill acquired and displayed in certain games of recreation ; but this is not the skill of equivalents.

The underlying principles of gambling, acted upon sometimes where there is neither betting nor playing, mean gambling with capital instead of cards and taking the chances ; some gambling with the capital of others in reckless speculation. Some are too

professedly upright to touch a card or throw a dice, yet will risk the property of widows and orphans in a business for which their resources are unequal. It is an old saying : “ As the partridge sitteth on eggs, and hatcheth them not, so he that getteth riches ; and not by right, shall leave them in the midst of his days, and his end shall be that of a fool.”

The highest motives impel to keep the law of property. Nature insists upon the recognition of her rights. Providence is upon the side of the honest. Law throws its muniments of protection around the honorable possessions of man. Honesty leads in the path of personal safety. Peace of mind is the certain reward. The happiness of others is the benediction attained. The future opens its golden gates to those who have obeyed the inspired behest of Heaven.



## IX.

## RIGHTS OF FAME.

THE desire for pre-eminence has its origin in man's natural love of praise and dread of censure. By the nature God has given him man is influenced by motives; he anticipates results; he is inspired by the hope of success, deterred by the fear of failure. His desire to excel is as natural as respiration. When restrained within the limits of the divine law it is as innocent as the desire for food or the love for parents. It is sinful only when it mounts to a ruling passion, subordinating all things for its gratification, setting at naught God's law and imperiling the interests of others. This desire is co-extensive with the being and the abode of man. It is apparent alike in the prince and the peasant, in the beggar and the king, in the petty merchant and the millionaire, in the domestic in her drudgery and in the beauty at her toilet, in the common soldier and in the commanding general. It is a power for weal and for woe. It originates in the great law of development to which our threefold nature has been made subject by the Creator. It is

man's natural prerogative to rise from the undeveloped condition in which nature brings him into the world to the full maturity of his developed capacities. All else that is sublunary is stationary. Cast into the mold of changeless instinct the ant of to-day is not wiser than the ant in Solomon's time, which has not improved the architecture of those mansions into which at all times it has garnered its stores. The bee of this century is no more skillful than the famous bees of Hymettus, and has made no improvement in the form and beauty of its cells. The beaver of our times constructs his habitation on the same plan as of yore. The song of one bird is sweeter than the song of another bird, but in both it is the old song heard in the creation's morning. Stars differ in glory, but their magnitude remains as "when the morning stars sang together and all the sons of God shouted for joy."

But man is the exception to this changeless and otherwise universal law. The beggar may become a millionaire, the peasant a prince, the private soldier a commander of armies, the fool a philosopher, the sinner a saint. This desire and this capacity are every-where recognized. Hopes and fears are excited by parental injunctions, and capacity is thereby developed. From the alphabet of the nursery to the

diploma of the university the same inspiration is felt by the young mind. Civil government offers to the best citizens its largest immunities and highest honors. In Jehovah's moral government full recognition is given to man's ability to rise to greatness. He woos us by his promises and restrains us by his threatenings; heaven invites us, hell deters us. "Do that which is good, and thou shalt have praise of men" is a venerable promise. "The Lord is with thee, thou mighty man of valor," was the angel's salutation to Gideon. "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord," will greet the righteous at the last day. We are commanded to "covet the best gifts." The scholar may aspire to all knowledge, the man of business to all attainable wealth, the citizen to the highest stations in life, and all to the noblest achievements, to the widest influence, and to the most honorable distinctions. Such aspirations have been realized in the past and may be in all time to come.

The desire for this pre-eminence is an evil when it is gratified in defiance of God and of human rights. From such a heart God is excluded; the shrine is selfishness; the idol is self. When supreme this desire has given birth to a brood of the most devilish

passions. Vanity begets hypocrisy ; pride, haughtiness ; jealousy, hatred ; envy, murder. Some men attain to greatness, but it is the greatness of infamy. When this desire is gratified by the sacrifice of principle to policy, of character for reputation, it is highly censurable. When men disregard the morality of the means for the attainment of fame, the motive merits the contempt of heaven and the scorn of hell. What crimes have not been committed for human applause ? Nations have been impoverished, cities consumed, men, women, and children slaughtered by hundreds of thousands, the noblest callings of life have been prostituted, science has been made to trumpet the fame of pretended friends, patriotism has been assumed to cover the betrayer of his country, the lovely garments of charity have been drawn around the form of the pretended philanthropist, the sacerdotal robes of the ministry have been polluted by the disguised hypocrite, the dearest ties of earth and the sweetest relations known to man have been immolated on the altar of an unchecked ambition. Thus impelled, Brutus dispached his friend Cæsar ; Richard III. murdered his royal nephews ; Napoleon divorced his beautiful Josephine.

Two things are dear to mankind—character and reputation. If a man has a right to life, liberty, and

property, he has also a right to his character, and every injury done thereto is an infringement of a natural right and a crime against society. Character is what a man is, in his present intellectual, social, and moral condition. It includes his actual acquisitions, his capabilities, habits, tendencies, feelings, aspirations—in a word, every thing that enters into his present being and his capabilities for attaining a better future. Character is the source of all our joys and sorrows, our hopes and fears, our beneficent and malevolent influences exerted upon others. Character is the wealth of the soul, the only wealth of which some are ever possessed. It is the most substantial possession for this life and the life to come. Gold cannot purchase it.

“It cannot be gotten for gold, neither shall silver be weighed for the price thereof.

“It cannot be valued with gold of Ophir, with the precious onyx, or the sapphire.

“The gold and the crystal cannot equal it; and the exchange of it shall not be for jewels of fine gold.

“The topaz of Ethiopia shall not equal it, neither shall it be valued with pure gold.

“No mention shall be made of coral, or of pearls; for the price of wisdom is above rubies.

“Whence, then, cometh wisdom? And where is the place of understanding?

“God understandeth the way thereof, and he knoweth the place thereof.

“And unto man he said, Behold the fear of the Lord, that is wisdom ; and to depart from evil is understanding.”

It comes to the individual in compliance with the requisitions of law and by the assistance of those gracious influences which descend from heaven. Many a man is bad to-day, having degenerated from original innocence and a high state of purity, because he did not resist the assaults upon his personal character. We are not accustomed to look upon calumny in this regard. Usually we hold its relationship to what men call reputation ; but we must go deeper than that, and consider its influence upon the moral being of the individual, upon those forces which enter into life and out of which flow the immensities of immorality. Reputation may be lost and regained, but to restore character is the work of God.

There may be a beautiful correlation between the public estimation of a citizen and what he is in all the depth and breadth of his being. Character and reputation should go hand in hand and present a proximity closer than the proposition and demonstration of a geometrician ; but it is too often true that a citizen wrongfully estimated by the public is the favorite of

heaven, while, on the other hand, he may be reprobated by heaven and yet held in high esteem by his fellow-men.

In a general sense reputation is public opinion, and may be good or bad, true or false. If true and good it is the source of wealth, honor, and happiness. To succeed in any of the pursuits of life the individual must be in repute both for capability and honor. The mechanic must be in repute for skill in his handicraft; known among his fellow-craftsmen as one deft in any given form of mechanism. The merchant must have a reputation for a twofold credit—that he can be trusted by his customers and at the same time that he can be trusted by those from whom he purchases. The banker must be known for his solvency or his depositors will no longer intrust to him their funds. The artist must be renowned for his skill, whether in marble, or bronze, or on the canvas, or in the production of splendid specimens of architecture. The statesman must be celebrated for his wisdom, his comprehension of the constitution and laws, his knowledge of political economy, his ability to grapple with the great questions that underlie the well-being of the public. The minister at the altar, the physician at the couch, the lawyer at the bar, must be esteemed for their ability in their several learned and

honorable professions. All can readily see the financial value of reputation. To blast that reputation is to rob a man, and the chief difference between a robber and a slanderer is that *sometimes* you can find the stolen property on the robber, but *never* on the slanderer.

How much of human happiness there is in what we call reputation! It is the joy of most men to be held in esteem by their friends and neighbors. For fame men have sacrificed every thing. Where it is a ruling passion and gratified within the limitations of law there is something beautiful in ambition and commendable in the loftier aspirations of the soul. For fame the soldier rushes to battle, the scholar explores the whole realm of the universe, the student burns the midnight lamp, the merchant toils by day and by night, and the statesman denies himself of a thousand joys that he may render service to the public and thereby secure his meed of renown. How much there is of this noble ambition in the medical profession, where he of the healing art goes night and day to the couch of the sick, to cool the fever, relieve the pain, and restore to health, where but few eyes can behold him in the exercise of his marvelous skill, in that wonderful touch of science which brings back health, and snatches life, as it were, from the clutches of the grave! In the legal profession no one rises to



greatness who is not self-abnegating, that he may at least stand pre-eminent in his noble calling. There is happiness in the realization of the commendation of others. All men sigh for recognition. It is born with our birth ; it grows with our years.

If these are acceptable facts, confirmed by our experience and observation and recognized by law, human and divine, then what anathema is too terrible to pronounce upon him who deliberately ruins the fair fame of another, or what punishment is too great to decree against him ? How despicable the man who, whether for wealth, position, or glory, seeks to rise upon the ruins of another, whose prospects he has blighted, whose peace he has ruined, whose fame he has tarnished ! Ah ! at the last day will not the Judge of all the earth press to the lips of that man the cup of trembling to its bitterest dregs, and will not his coronation be upon the summit of torments and the last arrow in the quiver of divine justice penetrate his infamous soul ? What terms of condemnation are equal to express our indignation at the course pursued by journalists and orators, in political campaigns, toward their opponents ? What a school of scandal for American youth as ordinarily conducted ! It would be a compensation to private virtue and public morality if, during such a time,

political papers were excluded from the family, and if every good citizen should decline to listen to defamatory orators. Were defamation to become a universal custom what a blow it would be to the very foundations of society! What would become of families, of friendships, of communities, if every failing should be proclaimed upon the house-top?

What are the compensations to men who gain pre-eminence by such despicable means? They may attain to glory. They may be embalmed in song, recorded in history, eulogized in panegyrics, applauded by admiring multitudes; nay, more, they may be sculptured in marble, cast in bronze, painted on canvas; nay, more, they may be interred in some splendid mausoleum and their memory perpetuated by monumental shafts. All this is bewitching; but let us behold the troubled life of him who has thus attained to honor. What disquietude of soul; what sensitiveness to every report; what anxiety is excited by every change of public sentiment; what servility of soul to the great, what hypocritical smiles to constituents, what self-degradation before mankind! Let us inquire the value of fame's golden bubble; let us ask the angels, "who kept not their first estate;" let us ask Adam, who would be as wise as God; let us evoke from their earthquake graves

Korah, Dathan, Abiram, whose ambition kindled Jehovah's wrath ; let us bid to our presence the leprous Miriam, who conspired against the authority of Moses, her brother ; let us go to the groves of Ephraim and look upon the ambitious Absalom suspended by the hair of his head in the branches of the trees ; let us ask Pilate what he gained by sacrificing Christ to become Cæsar's friend ; let us go to the venerable abbey of Leicester and hear Wolsey's dying lament :

“ Had I but served my God with half the zeal  
I served my king, he would not in mine age  
Have left me naked to mine enemies.”

Whether defamation is by tongue or pen, it is forbidden by the organic law that flashed its authority amid the thunders of Mount Sinai. All evil-speaking may not be slander. It is proper, when the ends of justice are to be subserved, to bear testimony against crimes, for he who conceals a crime renders himself party to the offense. It is within reason to give publicity to the faults of others in self-defense, as when an innocent person is wrongfully accused and the guilty party is not suspected. At all times the innocent man has a right to vindicate himself. It is not evil-speaking to caution the innocent against the wiles and wicked intentions of the bad. It is both

justice and charity; it is "doing as we would be done by." Nor is violence done to law and justice when allusion is made to the evil acts of another, when such have been made known either by the offender himself or by the providence of God. Yet such allusions should be tempered with pity and discretion, and not made with hatred and pleasure. There are some actions which carry villainy on their very face—as murder, or the desertion of a family, or the brazen effrontery of falsehood—to speak against which there is no law. Nor is the divine command infringed when, in all kindness and prudence, the errors of another are reprov'd. Nor is it an offense against propriety or good morals when the minister of religion denounces the sins of others, as when John the Baptist said to Herod, "It is not lawful for thee to have her," or as when Christ denounced the hypocrisies of the Jewish rulers.

But this liberty of speech is carried to excess and is abused when general conclusions are drawn from a single evil act. No one act is the fair exponent of any man's character. A single illiberal act does not prove a man covetous any more than one act of charity proves him to be beneficent. The final judgment is to be the expression of the tenor of a man's life; the reason for the good or bad within him is with

himself. He may possess a whole class of virtues and of vices, yet men proceed in their generalization and deny the possession of any virtue or the existence of any vice.

In the treatment of human actions what a world of difference there is between candor and calumny! When a man relieves a beggar in the streets candor would ascribe it to a generous emotion, but calumny to vanity of ostentation. When a man stops short in a career of prosperity and resigns himself to the mercy of his creditors candor pleads the cruelty of misfortune, but calumny whispers of midnight excesses, habitual licentiousness, extravagant dissipations. When, from the family altar, we hear the music of domestic devotion candor loves to dwell with delight upon the spirit of venerable piety, but calumny points to the mask of hypocrisy. When a citizen is prosecuting the claims of justice candor accords to him the purity of upright and honorable intention, but calumny asserts it is the grip of avarice or the insolence of oppression. Where candor hesitates calumny assumes the tone of authority. When the former demands investigation and proof the latter gives confident decisions. Candor suspends judgment for more light; calumny draws conclusions and thunders invectives. When candor is for checking the malicious

report calumny opens its brazen throat and gives to it publicity, calling upon the wings of the wind to spread it abroad. Candor demands hesitation at two points, when the merit of an action is disguised by the uncertainty of evidence and the ambiguity of its complexion—when the accused has the right to the benefit of the doubt. And candor hesitates in assigning a motive for actions, for motives are hid by the veil of the impenetrable secrecy of the heart, unseen by any save Omniscience; written on no book save the record of judgment; remain untold till the awful day when the universe shall hear.

Candor never insinuates. "Charity thinketh no evil." Half-truths and false truths are slanders. A half-truth is one side of a question, and may be the bad side. Facts are false when out of their logical and historical connection. Facts should balance each other and should be expressive of the whole truth and nothing but the truth. Some natures are too deep to be understood. Some natures are transparent, some translucent, some opaque. There are those so constituted that they cannot manifest themselves, and so go through the world misunderstood and misrepresented. Many a man is unknown beyond the circle of his family and immediate friends. There is many a hidden flower beautiful as if kissed by an angel;

there are philanthropists in the homes of distress whose names the silver trumpets of fame have never proclaimed. "I thought him cold and hard, and grasping," is the self-condemnatory expression when the better soul of the unknown has been revealed to us. Some such become our warmest friends and fill us with admiration.

Chief among the sources of slander is malice. There are those who so far descend below the ordinary limits of depravity as to experience delight in traducing another; who seem to feast on the melancholy picture of another's guilt; whose ears are only open to the tale of detraction and whose lips to traduce and vilify. Language has no terms of moral indignation capable of branding with adequate infamy conduct so intensely vicious. There are those who delight in detraction. In this poor world of ours there is more satire and censure than praise and panegyric, more invective than commendation, and a sweeter delight is experienced in bitter denunciation than in highest applause. A man succeeds in business, in art, in science, in war, in professional life, and when his success is beyond question some detracting reason is assigned for his success. Nobler impulses would ascribe that success to genius. I wish I could portray the hideous creature who thrives

on the carrion of detraction, dissect his heart, turn his soul inside out, and then give him the burial of an ass. Those who may not be charged with malice, but who revel in self-gratification, indulge their passions, increase their power, feed their vanity by rendering another degraded forever. Will not the Judge of all the earth, when he comes to make inquisition for blood, be unto such a "consuming fire?" How despicable is he who, whether for wealth, position, or glory, seeks to rise upon the ruins of another whom he has destroyed! What monument of shame shall mark the resting-place of his dust, and what philippic shall transmit to posterity the meanness of his spirit and the contempt of his life?

It is amazing beyond conception to observe with what freedom the honorable reputation of another is treated, as if that reputation was,

"As yon neglected shrub, at random cast,  
That shades the steep, and sighs at every blast."

It is treated as the merest bubble, to be exploded at any moment, or as a passing cloud, to be dissolved at pleasure, or as the fragile flower, to be trampled in the dust. What right have men to dally with this sacred thing, dearest to the heart's best memories, the most precious jewel of the soul? Men claim to be the censors of one another, to sit in judgment upon their



fellow-men, and to deal out their opinions without asking permission, as if the Almighty had delegated to them authority and clothed them with omniscience to know and omnipotence to do. There is nothing that demands a severer repression on the part of the virtuous and honorable than this freedom to meddle with the characters and reputations of others. It is lamentable that in all departments of life the idea is prevalent that the surest path to success is to defame a rival. But such success is temporary. Eternal ages belong to the good man for the vindication of his honorable name. It is a glorious truth that the whole tenor of Christian morality is a sanction of this law of fame. Words of defamation are not only condemned, but a restraint is placed upon the lips of the good.

“Speak evil of no man.”

“Keep not company with the railers.”

“Revilers shall not inherit the kingdom of God.”

“Who shall dwell in thy holy hill? He that backbiteth not with his tongue, nor taketh up a reproach against his neighbor.”

“If any man offend not in word, the same is a perfect man.”

Immortality is the heritage of the good. Shakespeare makes Mark Anthony falsify history when,

standing by the murdered body of Cæsar, he exclaims :

“The evil that men do lives after them,  
The good is oft interred with their bones.”

Rather, the good shall survive, for the eternal ages of God belong to truth. The truly good are the truly great. Who is esteemed the prince of gentlemen : Lord Chesterfield, with his horrid letters of advice to his son ? Rather Sir Philip Sidney, whose last words were : “I would not exchange my joy for an empire.” Who stands at the head of our English classics : Gibbon, the historian, with his splendid genius prostituted to assail Christianity ? Rather Addison, whose dying words were to Lord Warwick : “Come, my lord, and see how a Christian dies.” And of all the warriors of ancient and modern times who is cherished most tenderly by mankind : Hannibal, Cæsar, Marlborough ? Rather Washington, whose throne is in the hearts of his countrymen. It is true there are some who go down to their graves unwept, unsung, unmonumented, but when the angel of justice shall call to judgment there shall be a reversion of the verdicts of history, and those who died under a cloud will shine forth with the brightness of the morning.

\* And what an abuse of the holy mission of language is the violation of this divine law of fame.

“ Words are mighty, words are living ;  
Serpents, with their venomous stings,  
Or bright angels crowding round us  
With heaven’s light upon their wings ;  
Ev’ry word has its own spirit,  
True or false, that never dies ;  
Ev’ry word man’s lips have uttered  
Echoes in God’s holy skies.”

It is a law of our being that the words we utter excite in others corresponding emotions. Familiarity with wrong diminishes our abhorrence thereof. Speak an unkind word against a man, and it will open a fountain of hatred against you ; speak kindly of an enemy, and his enmity is slain ; insult a man, and he will insult you ; swear at a man, and he will swear in return ; defame a man, and you tempt him to defame you. And who has considered the blighting effect upon the victim of slander ? All men are born to feel the salutary control of public opinion. The most independent of men are not insensible to its charms. What then must be the sufferings of those whose fair fame has been blighted ! The world may not behold the misery caused ; the victim may pine away in secret and die broken-hearted, while those nearest and dearest to him must wear the weeds of disappointment “ and the mourners go about the streets.”

“ A frivolous word, a sharp retort,  
A flash from a passing cloud,

Two hearts, scathed to their inmost core,  
 Are ashes and dust forevermore:  
 Two faces turn to the crowd,  
 Masked by pride with a life-long lie,  
 To hide the scars of that agony.

“A frivolous word, a sharp retort,  
 An arrow at random sped:  
 It has cut in twain the mystic tie  
 That had bound two souls in harmony,  
 Sweet love lies bleeding or dead.  
 A poisoned shaft with scarce an aim,  
 Hath done a mischief sad as shame.”

Language was given for a nobler purpose. It is among the noblest gifts of God to man. What honorable sentiments it is capable of conveying to the human mind! It is God's chosen medium of truth. How glorious the eulogiums pronounced thereon by the great thinkers of our race:

“Truth against the world.”—*Tennyson*.

“Were God to make himself visible to men he would take light for his body and truth for his soul.”  
 —*Pythagoras*.

“Truth is God's daughter.”—*Plato*.

“Let me die in Africa, but let my words stand.”—*Regulus*.

“I am the truth.”—*Christ*.

How sweet are the lips of truth:

“The lips of knowledge are a precious jewel.”

“The opening of my lips shall be right things.”

“I will take heed to my ways, that I sin not with my tongue.”

“In all this did not Job sin with his lips.”

“Let no evil communication proceed out of your mouth.”

“Let your speech be always seasoned with grace.”

“Let the words of my mouth be acceptable in thy sight, O Lord, my strength and my Redeemer.”

## X.

## LAW OF PURITY.

THE last of the Ten Commandments is the most important ; it relates to the heart, out of which are the “issues of life.” It is a law that cannot be broken by any word that man may speak, by any act that he may perform. It is descriptive of character, and supposes a moral state out of which flow all motives, desires, thoughts, words, and deeds.

All the other commandments are violated by an act or a word ; but the tenth is supremely mental in its scope and purpose. While other precepts have a mental basis, and their overt acts derive their moral character from the intent of the heart, yet all overt acts are not criminal : there may be justifiable homicide ; there may be honorable labor of man or beast on the Sabbath day ; there may be commendable disobedience to parents—as when the child decides to “obey God rather than man.”

In this last of the divine ten precepts is the law of desire. To *covet* is to desire the “forbidden fruit.” It is not external, but internal ; it relates to what a

man thinks and feels. A desire is a conception, a wish, an inclination, an aspiration, which may or may not lead on to action. The penalty is not stated. Will it not be exclusion from God? The great thought is desire within the limitations of law. Covetousness is an eager and immoderate desire for that which is not lawful for a man to have. This was the sin of Achan: "When I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, then I coveted them."

There is a pleasurable, beneficent, lawful exercise of desire. There is a covetousness that is right and commendable. We are commanded to "covet earnestly the best gifts," and to "covet to prophesy"—that is, to teach the way of the Lord. Intense desire is indispensable to success. What were life without aspiration? Desire nerves the soul, stimulates the intellect, animates the mind. The Master said: "With desire I have desired to eat this passover with you before I suffer." St. Paul says: "I have a desire to depart and be with Christ." Men may aspire to all knowledge, to the largest wealth, to the highest honors, to the greatest achievements, to the widest influence, to boundless usefulness, to all attainable purity; but God must be supreme; principle the rule; charity the end.

A man may desire a wife, but not another's; a horse, but not his neighbor's; a trusty servant, but not to the disadvantage of an employer; an ox, an ass, a field, but not to the injury of its owner.

How execrable the man who lessens the esteem of a husband for the woman he has wedded and then ingratiates himself in the affections of that alienated wife that he may have her! For his rebuke to such a wretch the Baptist lost his head, but the angel of history crowns the martyr with glory and transfixes upon the summit of torments the "Herod who coveted and took his brother Philip's wife." The longing eyes of the covetous may rest upon the possessions of some honest Naboth and by force or unjust manipulations may possess them, but in the terrible reversion of the verdicts of history Naboth may be esteemed worthy of a kingdom. Ahab won a vineyard but lost a throne.

The imagination is the domain wherein the law of purity operates, and therein should hold supreme sway. No other mental faculty is so potent in the formation of the character and in giving direction to the destiny of men and nations. The imagination rules the world for good and evil. The sacred writers couple the imagination with the heart, which is neither accidental nor incidental, but is done with



intelligent intent. It is to remind us of the immense power of this masterful faculty over the great passions of our nature. In all the universe there is nothing more powerful than the human heart; it sways the will, sways the conscience, sways the affections, sways the appetites, sways the passions, sways the character, sways destiny, sways the throne of God. It is a metonymy—another word for the imagination; expressive of thought in embryo, the material of which ideas and desires are formed, as when “God saw that every imagination of the thoughts of man’s heart was only evil continually.” It is the realm of self-delusion, as when one of old said, “I shall have peace, though I walk in the imagination of mine heart, to add drunkenness to thirst;” and as when Mary sang, “He hath scattered the proud in the imagination of their hearts.” It is the birthplace and nursery of vice and crime; so said the Master: “Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies; these are the things which defile the man.”

To capture, control, purify, refine, elevate this dominating power of the soul is the mission of the law of purity: “Casting down imaginations, and every high thing that exalted itself against the knowl-

edge of God, and bringing into captivity every thought to the obedience of Christ." How beneficent is the imagination when subject to law ; how malevolent its influence when unrestrained and lawless ! What imaginary storms sweep over the soul, what battles we fight with fancied foes, what miseries we endure and ills we suffer that are the merest dreams of the mind ! But when purified and ennobled the imagination is the good angel of our mental nature, suggesting the possible of all knowledge to the scholar, of all justice to the statesman, of all happiness to the philanthropist, of all conquest to the Christian, of all heaven to the dying saint.

Like the reason and the memory, the imagination is subject to discipline and the sovereign will of man. Evil thoughts may be projected by satanic influence or by external circumstances, but such suggestions are not a man's thoughts ; they come unbidden and are unwelcome, like the breath of pestilence. The mind is its own master, and thoughts may remain or be dismissed at will. Instantaneous prayer brings instantaneous relief. "As a man thinketh in his heart, so is he." We are not to carry havoc into the empire of mind under the plea that evil thoughts are a hidden pastime, and, like the poison of the suicide, are limited to the one who indulges therein ; for such

forget the venerable saying: "Out of the fullness of the heart the mouth speaketh." We may people the imagination with forms of beauty whose entrancing loveliness will attract the angels to this fair banquet of the soul, whence the perfume of purity shall ascend to heaven and the songs of the blissful shall salute the harpers of the skies.

This law of purity demands a passive state and an active manifestation. Christianity is the religion of the imagination. Christ is the only religious teacher known to man who demands of his people a moral condition antecedent to act of devotion. He goes behind the act, behind the motive, behind the thought, and takes cognizance of that moral state out of which all these spring as the effect of a persistent cause. His doctrine is that what we think and feel and do are expressions of character which lie deeper than the will, deeper than the affections, deeper than the conscience; that this character is man in his modes of thought, in his emotional transitions, in the trend of his passional being; that this character is the sum of what a man is in all his appetites, passions, tendencies; and that out of this character issue man's totality and finality. If God is not a respecter of persons he is of character, and that he has fore-ordained unto eternal life. Christ's demand for

a moral condition antecedent to all mental and physical action is in harmony with the order of nature. There is a passive state of our muscular forces and intellectual powers upon which the active depends, and of which the active is the living expression. If the arm is strong to defend, there must be healthfulness in the muscles thereof. If the faculties of the mind respond to the will, there must be latent vigor in the intellect. Man's moral nature is both passive and active, and experience is in proof that as is the passive so is the active. If the affections respond only to objects of purity, if the conscience only to the voice of right, if the will only to the call of duty, there must be inherent purity and strength in all our moral powers when quiescent; this is the glorious significance of our Lord's words, "The prince of this world cometh, and he hath nothing in me"—nothing in my nature or spirit, nothing in my thoughts or motives, nothing in my desires or purposes, nothing in my appetites or passions, nothing in my words or deeds; for, underlying all these, is my state of purity. Christ is the Saviour and Sovereign of the heart wherein he incarnates purity.

He must be at the fountain-head of life that the issues thereof may be divine. This is the high import of his Sermon on the Mount, when he opened his

mouth and taught the people, saying, "Blessed are the pure in heart," implying an antecedent state of purity. He consents that the law is founded on the eternal distinctions of right and wrong, including in their essence every vice and virtue known to our race, commanding what ought to be done and forbidding what ought not to be done. He commands the external observance of the Ten Commandments, but he searches, as with the candle of the Lord, for the secrets of the heart. Hence, he pronounces him a murderer who hates his brother; an adulterer whose look is lascivious; a perjurer where oath is unnecessary. And, therefore, he demands that self-abnegation shall take the place of equivalent revenge; that love shall span both friend and foe; that charity shall serve in modest secrecy; that prayer shall be offered in holy solitude; that fasting shall be a private self-denial; and all this to fulfill the command, "Ye therefore shall be perfect, as your heavenly Father is perfect."

In this higher and better sense purity is the readjustment of our whole nature, whereby the inferior appetites and propensities are subordinated and the superior intellectual and moral powers are restored to their supremacy and Christ reigns in a completely renewed soul: "That ye put on the new man, which

after God is created in righteousness and true holiness.” In man’s original estate the superior faculties were commanding because of his normal condition. He was pure, inasmuch as heavenly order reigned throughout his being. Two effects followed the first transgression—a criminal act and a subjective change. When man consented to sin God withdrew the fellowship of his presence. In the darkness of the conscious guilt that followed the soul became confused, and in that confusion the inferior propensities usurped the mastery over the superior powers ; sense became supreme and with a mad sway held reason and conscience in subjection. This is the unnatural state of man. This is the condition of a fallen soul, transmitted from parent to child. The history of the world, the lives of men eminent for intellect and iniquity, and our own experience sadly prove that the wickedness and the wretchedness of humanity are the dominance of the animal in man, swaying reason and disregarding conscience. “The lust of the flesh, the lust of the eyes, and the pride of life is not of the Father, but is of the world.” Hence St. Paul’s meaning, “For I keep under my body, and bring it into subjection.” This subjection is not self-destruction, nor the eradication of some annoying passion, nor the brutal humiliation of the body, as sometimes practiced by monks and

fakirs, but rather the subordination of the same to law. All the appetites of the body, all the passions of the mind, have their origin in the order and constitution of nature, and are designed for the happiness of man. A mastering propensity is a perversion. That which is innocent within the limitations of law is vicious when the gratification is unlawful. Gluttony is the excess of temperance ; adultery of the lawful rights of marriage ; revenge of anger ; pride of self-respect ; vanity of a decent regard for the good opinion of mankind. The perfect man in Christ is he whose physical, mental, and moral powers are in full force, but subject to law. In this completed restoration nothing but sin is destroyed. All that is natural is regulated, purified, exalted. To such God re-appears in the fellowship of his presence ; conscience is strengthened and its dictates are obeyed. The affections are cleansed and enshrine the holy One. The will is emancipated and responds to the divine law. All passions find their contentment in normal indulgence. All desires have their appropriate gratification. All temptations are met with instant recoil. The equipoise of the soul is restored. Love is supreme. Rest is perfect. "Christ is all and in all."

Out of such a condition flows a life "pure, guileless, and undefiled ;" for purity is an act. It is perfect

obedience in love to a law that is "holy and just and good." It is more than devotion. It is holy living. It is the spirit of devoutness carried into all the relations and concerns of life. It is self-abnegation which seeks no other reward than the consciousness of duty done. It is calmness amid turbulence, meekness amid provocation, humility amid the pride and fashion of life. It is the reign of love amid the anarchy of this world's hate. It is the charity that thinketh no evil. It is a brotherly kindness that worketh no ill to man. It is benevolence incarnated. It is a horizon which takes in the whole of each day, so that conversation is pure as the breath of prayer, laughter as holy as a psalm of praise, the pursuit of wealth, pleasure, honor saintly as the eucharistic feast. Such a life is beautiful with "whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report." In such a life the Sabbath of the soul never ends.

But is not such a state rather a lofty ideal to awaken holier aspirations never to be realized, a goal of renown to excite heroic struggles never to be triumphant, than one of the grand possibilities of Christian faith? God never commands what he does not



require. He never requires where there is not ability to perform. He is ever consistent with himself. Through all the ages, under all dispensations, he has made requisition for this one thing. He foreshadowed his will in the shoeless feet of Moses on the mount, in the spotless garments of the priests in the sanctuary, in the blemishless sacrifices on the altar of atonement, and, transcending all these in glory, in the sinless life of his Son. This requirement rests upon a necessity, and the necessity rises to a privilege. Privilege is the correlate of duty. Where there is a wing there is air; where there is a fin there is water; where there is an eye there is light; so where there is a demand there is grace to comply. God cannot demand less; he does not require more. As worship is companionship there is a manifest fitness in this ordination. If a soldier should be brave, a teacher learned, a friend true, man should be pure.

It is the belief of the Christian Church that Christ is a Saviour; that his mission was twofold—objectively, to re-adjust our relations with the divine government so that God could be “just and the justifier of him who believeth in Jesus,” and subjectively to re-create us in his own image. But by a laxity of faith this re-creation is held to be but partial at most. Nevertheless he is esteemed a Saviour from some depravity,

from some besetting sin, from some downward tendency; that he so renews us that the outline of his image is seen, and that he imparts to us some love, some hope, some faith. This is the comfortable profession of the catholic Church of Jesus Christ; but it is not sufficient. It is an inception without a consummation. Either it is not his plan to complete the work prior to death, or he has not the ability, or the believer does not exercise the faith equal to the end. Accepting the latter as the underlying cause of the deficiency in the common experience of the Church, let a nobler faith measure the possibility of his power and find in Christ one who saveth to the uttermost. Scripture and experience are in accord that man may be holy and live. The exhortation is: "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." Over against this apostolic injunction let us place one declarative promise which shall be the measure of his ability and of our privilege. "If we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ, his Son, cleanseth us from all sin." This is more than pardon of actual transgression; more than the subjugation of inherited depravity; more than deliverance from the

dominion of sin. It is the completion of regeneration ; it is entire sanctification.

But this exalted state of grace is not immunity from the infirmities incident to an imperfect body, or from the mistakes inevitable to a weak understanding, or from the liability to sin, or from the necessity and possibility of growth in grace. Structural imperfections, disease, and death, imply man's fall, and because of which he cannot respond fully to that primal law under which he was created a perfect being. These are defects not to be remedied by entire sanctification, but by the resurrection of the just : "He knoweth our frame ; he remembereth that we are dust." Yet to the pure is given the grace of patience and resignation to endure the ills of a body which is the temple of the Holy Ghost ; and it is a fact that by the sobriety it demands, by the restfulness it imparts, by the joy it creates, purity tends to health and length of days—"With long life will I satisfy him and show him my salvation." Nor is this entire consecration to Christ inconsistent with the possible errors which arise from an enfeebled intellect or from limited knowledge. Such may not be inseparable from the purest intention and the holiest life ; yet liability to such will be largely diminished by the presence of an informing and guiding spirit.

And it is a matter of experience that with purity there comes an intellectual elevation, a sharpening and quickening of all the mental powers, whereby the "perfect man in Christ" discerns more readily between right and wrong; and the heavenly calm that reigns in all his being, and the "perfect peace" wherein he is ever kept, conduce to tranquillity of intellect, correctness of taste, candor of intention, carefulness of judgment, and impartiality of decision. Perfect knowledge and perfect love may be separable, yet in this higher state of grace even the thought-life of the soul is subject to the sway of the Lord, "Bringing into captivity every thought to the obedience of Christ." What thought is we may not define; how thoughts originate we may not explain; but whether thoughts come from original perceptions, or from the combined action of the memory and the imagination, or are projected by satanic influence, the mind may be master of itself, and evil thoughts may become our possessions by retention or be dismissed at will. Thought is a mental act, and, like the "idle word," or the "deeds done in the body," has a moral character. "Out of the heart proceed evil thoughts."

The imagination acts directly on the moral character, and by its abuse the will is weakened, the mental energy is dissipated, and the whole life is polluted.

Hence the prayer of the Church: "Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee and worthily magnify thy holy name." Nor is there any warrant in Scripture or any proof in experience that purity is freedom from temptation or liability to sin. Temptation is the appointed test of virtue, and liability to sin belongs to probation. The tendencies to sin may be arrested and will diminish as the believer abides in Christ; but the terrible struggles against the tempter will continue to the dying hour. Many will be the fierce conflicts, and in unguarded moments and under powerful satanic influence there may be a blind impulse to yield to some attractive object of solicitation; but the pure spirit will recoil therefrom as from the presence of pestilence. All solicitations to disobedience are harmless till the soul is conscious of a disposition to comply therewith. In the heat of the desperate strife the mind may realize intense excitement; but where there is no surrender the tempter is never hurtful. Of the Saviour it is said, "Who was in all points tempted like as we are, yet without sin." "Nay, in all these things we are more than conquerors through him that loved us;" and it is no part of our belief in the doctrine of "Christian purity" that growth in grace is not a duty and a possibility. There

may be an end of conscious sinning and impurity, but under the law of spiritual development the heavenly virtues expand forever. The maturity of the graces possessed is that of exclusion of their opposite vices. Beyond that there is an infinite hereafter. There is no height of purity beyond which a redeemed spirit may not attain a higher ascension. Heaven will be an eternal approach to God.

Purity and happiness are inseparable. In nothing more is the beneficence of the Creator apparent than in his ordination that happiness here and hereafter shall flow out of the character of a man. The blessings of human life, such as honorable birth, liberal education, ample fortune, high social position, renown among men, abundance of health, and length of days, may contribute to the repose of soul and add to the joy of life; but these can never be the radical source of happiness. The whole history of the world is in proof that happiness never flows into a man, but rather flows out of him. This was the true and lofty conception of Jesus which he had in that sublime adumbration: "The water that I shall give him shall be *in him* a well of water springing up into everlasting life." He is the most illustrious example that the resources of human happiness should be within a man. This is the significance of these remarkable words,

“I have meat to eat that ye know not of.” While the foxes had holes and the birds of the air had nests, and he nowhere to lay his head, the profound purity of his character lifted him to a communion with his Father Almighty, out of which flowed that repose the world could never disturb and that blissfulness of the consciousness of duty done which was the perennial joy of his infinite soul. This is the key to the bold contrasts every-where apparent in history. Daniel, the captive, is happier than Belshazzar, the king; Paul, the prisoner, than Agrippa, the judge; Lazarus, the beggar, than Dives, the millionaire. The significance of that wonderful epic, “The book of Job,” is that purity of soul is the primal and supreme source of unalloyed joy. What a subject for the pencil of some Apelles! Behold the illustrious sufferer of the Land of Uz sitting amid the ashes of sorrow, with a potsherd in his hand to relieve himself of the itching sensations of the black leprosy wherewith he was smitten, bereft of fortune, honor, health, children, and friends, and tempted by his wife to suicide—“Dost thou still retain thine integrity? curse God and die.” But in that supreme moment came the triumph of his soul, and, conscious of his innate purity, he found comfort and victory in those immortal utterances: “All the days of my appointed time will I wait till

my change come;" for "I know that my Redeemer liveth."

And what is true of earth will be true of heaven. Such was the conception of the psalmist, who sings, "I shall be satisfied when I awake with thy likeness." Doubtless heaven will be a blissful abode and the place of exalted society, but the essence of the heavenly happiness will not be in rosy skies, or crystalline fountains, or golden streets, or Shiloh's river, or ambrosial fruits, or amaranthine flowers, or the presence of angels, or the company of loved ones, but in that transformation of character which shall bear the image of the Infinite, out of which shall spring communion with God and the perpetual heaven of the soul. "Blessed are the pure in heart: for they shall see God."

THE END.





